

RESEARCHES

INTO

CHINESE SUPERSTITIONS

By Henry Doré, S. J.



TRANSLATED FROM THE FRENCH

WITH NOTES, HISTORICAL AND EXPLANATORY

By M. Kennelly, S. J.

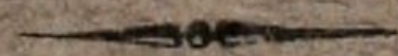


Second Part

THE CHINESE PANTHEON

Profusely illustrated

Vol. VII



TUSEWEI PRINTING PRESS

Shanghai

1922

UNIVERSITY OF TORONTO

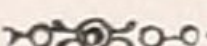


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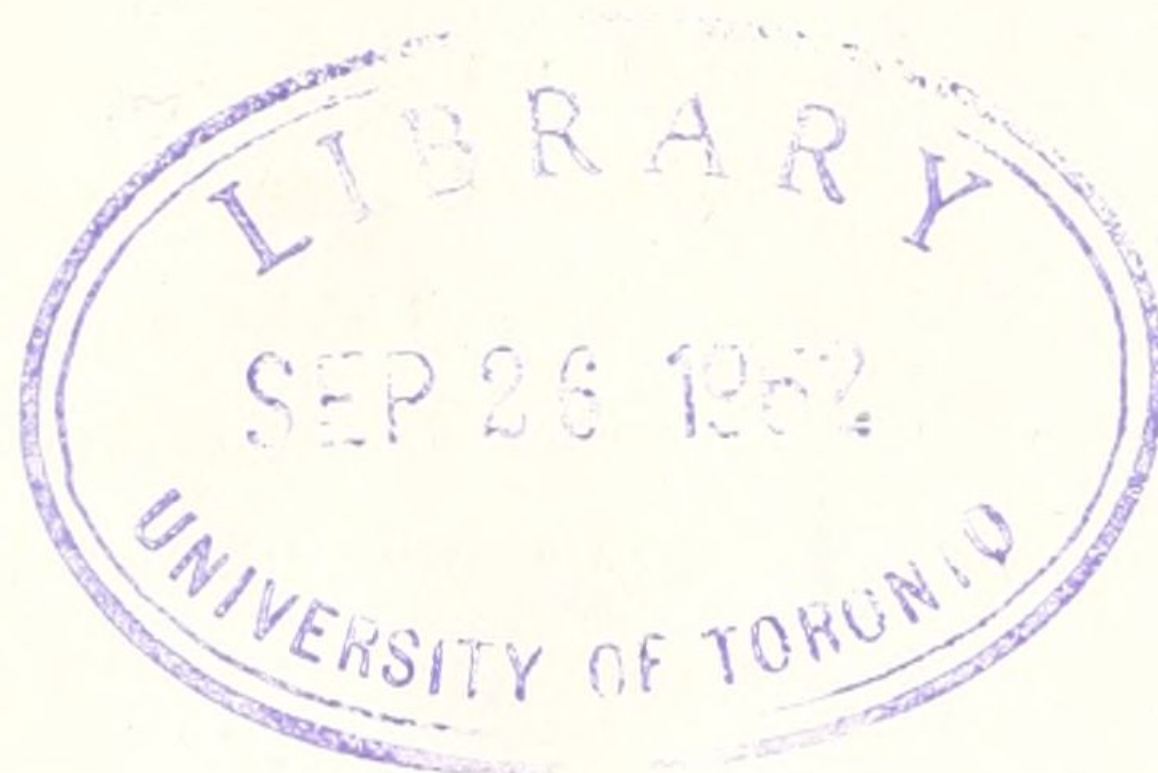


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PREFACE

This seventh volume of the series may be divided into two parts 1° the first, continuing the *Buddhist Pantheon*, deals with some special Buddhas, Bodhisattvas, and Buddhist tutelary divinities: *Wei-t'o* 韋陀 (1), the *K'ia-lan* 伽藍 (2), and the Four Maharajas or Heavenly Kings, *Sze-ta-t'ien-wang* 四大天王 (3). 2° the second describes with full details Buddhist Worthies, Arhats or Lohans, especially the famous Eighteen, so well known in Tibet and China; the 6 Chinese Buddhist Patriarchs, and some eminent monks, who spent their lives in the Great Monasteries that grew up beside the Sacred Mountains in Shantung, Honan, Hunan and Shensi.

The sources from which we have gleaned information are three-fold. 1° The General History of Gods and Immortals, *Shen-sien-t'ung-kien* 神仙通鑑. This is a Taoist work, and was published for the first time in A. D. 1640. It comprises a series of biographical sketches, for the most part fabulous and legendary, of 800 saints, sages and divinities, selected chiefly from the ranks of Taoists, with a few Buddhist characters admitted into the number. A 2nd edition was published in 1700, in 22 books; and a 3rd and revised one in 1787, in 39 books (4). 2° Chronicles or Biographies of Gods, *Show-shen-ki* 搜神記. This comprises also various biographical sketches, mostly legendary, of Gods and Buddhist saints. It is ascribed to *Kan-pao* 干寶 (5), who lived in the time of the *Tsin* 晉 dynasty

(1) *Wei-t'o* 韋陀. Chinese Superstitions. Vol. VII. p. 317-323.

(2) *K'ia-lan* 伽藍. Chinese Superstitions. Vol. VII. p. 313-316.

(3) The Four Heavenly Kings, *Sze-ta-t'ien-wang* 四大天王. Chinese Superstitions. Vol. VII. p. 394-408.

(4) General History of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Wylie. Notes on Chinese Literature. p. 223. — Chinese Superstitions. Vol. VII. p. 278. note 5; 319. note 1; 356. note 4; 441. note 4; 457. note 4.

(5) *Kan-pao* 干寶. Giles. Chinese Biographical Dictionary. p. 357.

(4th century). 3° The Art of making Gods, *Fung-shen yen-i* 封神演義. This work is a tale regarding the adventures of *Wu-wang* 武王, founder of the *Chow* 周 dynasty (12th century B.C.), in his contest with *Chow-sin* 紂 辛, last ruler of the House of *Shang* 商. It contains 100 chapters, most of which are utterly fanciful and filled with fabulous imaginations (1). In all 3 works, there is much that is legendary, with however a strong historical background. The Chinaman, as Edkins remarks, "lacks the critical sense, and neglects to inquire into evidence, hence his acceptance of so many fables, which give rise to the countless superstitions of the land" (2).

Throughout the whole volume, the reader can also appreciate the general characteristics of Buddhism, both in its early phase, as well as in its evolution and adaptation to the needs of the Chinese people. Buddhism revels in the marvellous. This appeals to the imagination of the unthinking crowd, and tends to make them overlook its fictitious gods, its endless succession of births, its fatalism, its pessimistic view of life, and its final extinction of all individual existence in *Nirvana* (3).

1° First Part — The Buddhist Pantheon continued.

Among the Buddhas here described is *Ti-tsang-wang* 地藏王, or *Kshitigarbha* (4). He belongs to the group of *Dhyani-Buddhas*, and is, according to Beal, the great *Earth-God*. This Buddha is rather unknown to Western readers. In reality, he is a mere abstraction, a symbol, the flash of Buddha's compassion for the suffering souls in Hades. His function is that of "Saviour and Deliverer",

(1) Wylie. Notes on Chinese Literature. p. 204. — Chinese Superstitions. Vol. VII. p. 400. note 1.

(2) Edkins. Religion in China. p. 59-60. — Chinese Superstitions. Vol. VII. p. 416. note 1.

(3) Monier Williams. Buddhism. p. 75, and 545. — Edkins. Chinese Buddhism. p. 236. — Chinese Superstitions Vol. VI. p. 157. note 1; Vol. VII. p. 472. note 4.

(4) *Ti-tsang-wang* 地藏王. Chinese Superstitions. Vol. VII. p. 235 — 248.

who visits hell on errands of love and mercy, and leads souls to the heaven of *Amitabha* (1). In China, however, and especially in *Nganhwei* 安徽, he is held to be the Over-Lord of hell, while *Yama*, with his 10 judges, holds a subordinate position under him (2). His principal shrine is at *Kiu-hwa-shan* 九華山, one of a high range of mountains situated on the Southern bank of the Yangtze River, a little West of *Ch'i-chow-fu* 池州府, in *Nganhwei* province (3). Here, he is worshipped by thousands, who flock annually to the Sacred Mountain, and beg him both deliver their ancestors from Hades, and protect themselves from the tortures of the Infernal regions (4).

In connexion with this Buddha of the Underworld, Hades is next described. The details are taken from the "Treatise on the Infernal Regions", *Yuh-lih ch'ao-chwan* 玉歷鈔傳 (5), written by the Taoist monk *Tan-ch'i* 談癡, who made an excursion into the spirit-world, and brought back an account of the place for the benefit of the living. The Buddhist doctrine of Hades is intimately connected with metempsychosis, of which it is but a phase, the soul being punished for its violation of the Law, and thereby purified of all earthly dross, and prepared to enter *Nirvana*. It is, therefore, not a place of final retribution. The ultimate goal of Buddhism is neither heaven nor hell, but *Nirvana*, or the being blown out, and extinction of all personal existence (6). Self-extinction is the great

(1) Johnston. *Buddhist China*. p. 172. — Getty. *The Gods of Northern Buddhism*. p. 92. — Edkins. *Chinese Buddhism*. p. 242. — *Chinese Superstitions*. Vol. VII, p. 236. note 5.

(2) Getty. *The Gods of Northern Buddhism*. p. 92. — *Chinese Superstitions*. Vol. VII. p. 236. note 6.

(3) *Chinese Superstitions*. Vol. VII. p. 244. note 1. — Johnston. *Buddhist China*. p. 216-217.

(4) *Chinese Superstitions*. Vol. VII. p. 245-246.

(5) *Treatise on the Infernal Regions*, *Yuh-lih ch'ao-chwan* 玉歷鈔傳. It is a kind of handbook to the underworld. The Buddhist doctrine of Hades is much modified in the work. Wylie. *Notes on Chinese Literature*. p. 224. — *China Review*. Vol. I. p. 302.

(6) *Chinese Superstitions*. Vol. VII. p. 250.

aim of Buddhism, a sorry end for its deluded adherents. The later doctrine of a *Western Paradise*, a substitute for *Nirvana*, too abstruse to be grasped by the common people, and hateful to the Chinese, has never totally eradicated or suppressed the original aim.

The ruler of the infernal region is *Yama*, the Vedic god of the dead (1). Though he lives in a palace, and is served by a multitude of demon-lictors, still he is not exempt from punishment. Three times every day he is seized by a band of devils, and a stream of molten copper poured down his throat, thus causing him excruciating pain (2).

The hells lie deep down in the Buddhist world, and are situated 20,000 *yoganas* (280,000 miles) below the earth. Outside are mountains, a wide sea, and a circular mass of iron. These sombre regions are divided into 10 Departments or Courts (3), each administered by a President or Demon-king. The government of Hades is the exact counterpart of Chinese administration. All the courts are conducted with an amusing measure of officialdom, lictors and other paraphernalia of the Yamen (4). With regard to the punishment, it has been already stated that it is not eternal, but rather of a temporary character, until the soul is purified, so that it can pass again to a new phase of existence. As to the tortures endured in these hells, it may be said of them that they combine all that is horrible to the senses. Every form of torment, physical and mental, is found there. The extremes of cold and heat, cutting, flaying, racking, slow-burning, harrowing with red-hot prongs, insulting and tantalizing, have to be endured by the victims according to their

(1) *Yama*, or *Yen-lo-wang* 閻羅王. Edkins. *Chinese Buddhism*. p. 219. — *Chinese Superstitions*. Vol. V. p. 557. note 1; p. 596. note 2; Vol. VII. p. 250.

(2) Eitel. *Sanskrit-Chinese Dictionary*. p. 173. — Waddell. *The Buddhism of Tibet*, p. 90. — *Chinese Superstitions*. Vol. VII. p. 251.

(3) The legend of the 10 departments dates from the *Sung* 宋 dynasty (12th century).

(4) *China Review*. Vol. I. p. 303. — Wieger. *Moral Tenets and Customs in China*. p. 393. note 8.

deserts. All that fire and water, knives and clubs, can by ingenuity be made to do, is there done. Demons of the most monstrous shapes, and most cruel dispositions, terrify the victims in every possible way (1).

Several of the tortures endured, and the instruments used in these hells, are borrowed from the official and domestic life of China, while the crimes punished exhibit graphically those national failings and shortcomings, which the native administration, owing to its apathy and indifference, its supine habits and traditions, never attempts to suppress or punish here below (2).

A serious objection to the Buddhist Hades and the doctrine of transmigration is the negation of the soul. According to Buddhist teaching, man has no soul; he is but organized matter (3). At death, all elements are dissolved, like a flame that is put out. Hence there is no permanence of the same individual, no continued existence, no personality which passes from one body to another. What, therefore, suffers in hell, and passes from one existence to another, is impossible to understand, for in reality nothing exists. The whole system is a bundle of inconsistencies and contradictions.

The series of the 10 Courts, as well as the various punishments endured therein are fully set forth in the volume. Some are most cruel, filthy and loathsome, and graphically depict the callousness of the Chinese heart (4). A few are borrowed from Yamen models and even family life, such as tortures inflicted on slave-girls, menials,

(1) Edkins. Chinese Buddhism. p. 227 (The Hells). — China Review. Vol. I. p. 308.

(2) China Review. Vol. I. p. 307-308, 309, 310. — Chinese Superstitions. Vol. VII. p. 261. notes 1 and 2.

(3) Buddhism holds there is no soul, no self, or *Ego* really existing apart from the body. Despite this negation, it gives a mind, thought-faculty, and perception of ideas to man, but such a postulate is utterly impossible without a soul. Buddhism is a mere system of negations. Monier Williams. Buddhism. p. 107.

(4) Chinese Superstitions. Vol. VII. p. 285. note 1.

adopted children and unwilling prostitutes (1). The crimes punished exhibit Chinese life in a nutshell. Others display the trivial character of some Buddhist precepts and prejudices, which would make the Western smile — butchers who slaughtered cows or dogs, roasting animals for food, neglect to bury a deceased cat decently, the schoolmaster who lit his pipe with paper having written characters thereon (2).

Many of the above punishments may be avoided by various and ingenious means, and even the inexorable judges may be placated, especially on their birthdays. On these occasions, they are more lenient, and the victims avail themselves of their forgiving temper (3).

The “*City of Suicides*” is described in the 9th Court (4), and the “*Board of Transmigration*” in the 10th. Before leaving Hades, Granny Meng, *Meng-p’o* 孟婆, the *Buddhist Proserpine*, administers to each one the “*Broth of Oblivion*” (5), thus extinguishing all recollections of the past and secrets connected with the institutions and practices of the underworld. When they have drained the magic cup, the souls cross the Styx, and enter upon a new phase of existence. The very idea of these repeated births — the soul’s pilgrimage through creation — makes metempsychosis a dreaded incubus, from which there is no escape except through *Nirvana*, or the final extinction of self and of all personal existence (6).

This first part closes with a chapter on *Marichi*, Goddess of the

(1) China Review. Vol. I. p. 308. — Chinese Superstitions. Vol. VII. p. 261. note 2.

(2) Chinese Superstitions. Vol. VII. p. 261, note 3; p. 268, note 1; 282. note 1.

(3) Chinese Superstitions. Vol. VII. p. 271, note 3; 283, note 2; 293, note 1.

(4) Chinese Superstitions. Vol. VII. p. 296-297.

(5) Chinese Superstitions. Vol. VII. p. 300, 301, note 1. — Waddell. The Buddhism of Tibet. p. 92.

(6) Monier Williams. Buddhism. p. 324, and 545. — Edkins. Chinese Buddhism. p. 48. — Chinese Superstitions. Vol. VII. p. 301, note 3.

Dawn, of whom a double origin is assigned, one Buddhist and the other Taoist. The latter made her a stellar deity, and mother of the Southern Dipper, *Teu-mu* 斗姆. Subsequently they even changed her sex, and transformed her into a warrior or Immortal (1).

Two other chapters deal with tutelary gods, of whom Veda, *Wei-t'o* 韋陀, is the principal. He is General-in-Chief under the 4 Maharajas, or Great Heavenly Kings, *Sze-ta t'ien-wang* 四大天王, who watch over every Buddhist temple. He is represented as a warlike, fierce personage, with sword in hand (2). A special chapter shows the position assigned to *Indra* and *Brahma* in Buddhist temples. Buddhism, being an offshoot of Brahmanism, admitted into its Pantheon Hindu gods and goddesses, but regarded them as far inferior to Buddha and Buddhist saints. They were finally relegated to the state of attendants and servants of Buddha (3).

2° Second Part. — Buddhist Worthies.

This second part describes various Buddhist Worthies, especially the Eighteen Arhats or Lohans, *Shih-pah Lo-han* 十八羅漢, so well known in Tibet and China (4). The chapter on this subject has been re-written throughout, and is a great advance on Watter's "The 18 Lohan of Chinese Buddhist Temples". The Arhat belongs to the *Hinayana*, or primitive phase of Buddhism (5). He is an ascetic, a mystic, seeking release from the fetters of passion and desire through his own efforts, without any external or supernatural assistance whatsoever, and thus finally reaching *Nirvana* (6). He

(1) Chinese Superstitions. Vol. VII. p. 303, 304. note 1.

(2) Chinese Superstitions. Vol VII. p. 317-323.

(3) Monier Williams. Buddhism. p. 121, 221. — Johnston. Buddhist China. p. 60. — Hackmann. Buddhism as a Religion. p. 213. — Chinese Superstitions. Vol. VII. p. 324-328.

(4) The 18 Lohans, *Shih-pah Lo-han* 十八羅漢. Chinese Superstitions. Vol. VII. p. 332-385.

(5) Geden. Studies in the Religions of the East. p. 557. note 1. — Suzuki. Mahayana Buddhism. p. 277.

(6) Monier Williams. Buddhism. p. 67. — Chinese Superstitions. Vol. VII. p. 333.

is also said to have acquired transcendental powers over Nature, matter, time and space. He has knowledge of all things, and recollection of all previous existences. In short he is the perfect Buddhist saint. At death, he will experience no further rebirth, but must either enter *Nirvana*, or cease to exist (1).

The number of the Arhats is then discussed. They were at first 4, then 16 and 18. The number of 16 was known in China from the early part of the 5th century (2), and the full list is given both for Tibet and China. Later on, these figures swelled to 32, 500, 1,200, and even reached 5000 or more. The group of 18, the most famous of all, and the best known in China, did not exist till the close of the 10th century (3), and seems to owe its origin to the painter *Kwan-hsiu* 貫休 (A. D. 832-912). During his lifetime, he made various sets both of 16 and 18 Arhats. Some 50 years after his death, the group of 18 was publicly known in China. The 2 added to that of 16, were a purely Chinese conception, and merely symbolical. Both symbolized the superiority of Buddhism over Taoism (4), but in several Buddhist monasteries this symbolism was ignored, hence variations in the lists, and different solutions proposed, one even by the Emperor *K'ien-lung* 乾隆, but this did not prove satisfactory, and despite the Imperial authority, was not generally accepted (5). The reader is referred to the article itself for more ample details. Three full lists of the group of 18 are given, that of *Su-shih* 蘇軾, the Tibetan, and that of *Wuwei-chow* 無爲州. This last is fully described in the present volume (6). *Tao-yueh*

(1) Eitel. Sanscrit-Chinese Dictionary. p. 8. — Monier Williams. Buddhism. p. 133. — Waddell. The Buddhism of Tibet. p. 141. — Geden. Studies in the Religions of the East. p. 576. — Hardy. Manual of Buddhism. p. 38.

(2) Chinese Superstitions. Vol. VII. p. 342.

(3) Chinese Superstitions. Vol. VII. p. 351. — Journal Asiatique. Sept-Oct. 1916. p. 287.

(4) Journal Asiatique. Sept-Oct. 1916. p. 286. — Chinese Superstitions. Vol. VII. p. 351; 381-382.

(5) Journal Asiatique. Sept-Oct. 1916. p. 288. — Chinese Superstitions. Vol. VII. p. 351. note 7.

(6) Chinese Superstitions. Vol. VII. p. 355-372.

道月 (the n^o 10 monk) lived on “Golden Island”, opposite *Chenkiang* 鎮江, and was renowned for his wisdom and prophetic powers. The illustrations given in this volume represent the set of 18, as found at *Wuwei-chow* 無爲州. The Lohans in Chinese Art should appeal both to the historian and the artist, while the notice on the female Arhats well exhibits the marvellous as a striking characteristic of Buddhism (1).

The 4 Great Heavenly Kings, *Sze-ta t'ien-wang* 四大天王.

These kings have been borrowed from Brahmanism. They are assigned the guardianship of the 4 continents, which surround M^t Meru, the fabulous centre of the Buddhist world. In a later phase of evolution, they are considered as presiding over the 4 seasons, and are surrounded by 30 Generals, symbolical of the 30 days of the month (2). They were introduced into China in the 8th century. As the reader can see, Buddhists and Taoists have given them a place in their Pantheons. We have recorded both legends, and the various names whereby they are known in the temples of these two sects. The Taoist legend is highly fanciful, and would well rank beside our Western “Tales of the Genii” (3).

Buddhist Patriarchs and Eminent Monks.

The Buddhist patriarch is above all others in his attainments, hence he is called “*Patriarch*”. He has an acquaintance with great truths, and penetrates into Buddha’s mind to a depth that cannot be fathomed. He can explain the meaning of the most abstruse compositions. He has magical powers, and can fly through the air, cross rivers on a boat of leaves, rain milk from the clouds, and enter into a variety of mystic trances. He is chiefly a defender,

(1) Chinese Superstitions. Vol. VII. p. 385—387 (The 10 female Arhats of the *Avadana-Sataka*).

(2) Getty. The Gods of Northern Buddhism. p. 149. — Hackmann. Buddhism as a Religion. p. 163.—Chinese Superstitions Vol. VII. p. 395.

(3) Chinese Superstitions. Vol. VII. p. 400-406 (Taoist account of the *Lokapalas*).

teacher, and example of the Buddhist Law, but has little ruling power (1). The reader is offered a list of the 28 Indian patriarchs, and the 6 who lived in China. A few of the former, especially *Kasyapa* and *Ananda*, are found in several Chinese temples.

Among those who lived in China, Bodhidharma, *Tah-mo ta-shi* 達磨大師, occupies a prominent place (2). He was of Hindu origin, and according to Buddhist Annals reached China A. D. 527. Passing through Nanking, he was received by *Wu-ti* 武帝, of the *Liang* 梁 dynasty, but later on proceeded to the *Wei* 魏 kingdom, and lived in a monastery at *Lohyang* 洛陽, sitting during 9 years in silent meditation, the face turned towards the wall, hence the people called him the “*Wall-gazing Brahman*”. Bodhidharma was a sectarian within the ranks of Buddhism. Scorning books, reading (3), the use of images, and the performance of outward rites, he founded in China the “*Contemplative School*”, known as *Shen-men* 禪門. Here, monkish energy was concentrated in mental abstraction from all objects of sense, and even one’s own thoughts, thus developing a state of dreamy stillness, mental inactivity, and ecstatic somnolence, falsely called by the adherents of the School, “enlightenment and right thinking”. The system resulted in a general decay of learning and religious zeal, and in a development of laziness and inertia, which gradually led Chinese Buddhism into a state of decadence and torpor, from which it never since recovered (4).

(1) Edkins. Chinese Buddhism. p. 61-62. — Chinese Superstitions. Vol. VII. p. 422. note 1.

(2) Eitel. Sanscrit-Chinese Dictionary. p. 24. — Edkins. Chinese Buddhism. p. 86. — Hackmann. Buddhism as a Religion. p. 80. — Giles Chinese Biographical Dictionary. p. 6. — Chinese Superstitions. Vol. VII p. 425-431.

(3) The reading of books was the life and soul of many monasteries. Bodhidharma despised book-reading. His system made the monasteries much less educational, and much more mystical and meditative than before. Edkins. Chinese Buddhism. p. 86.

(4) Chinese Superstitions. Vol. VII. p. 430-431. — Edkins. Chinese Buddhism. p. 86, and 158. — Johnston. Buddhist China. p. 83.

He was succeeded by 5 others, one of whom, *Hwei-neng* 惠能, is held to be the founder of “*Vegetarian Sects*” (1). This patriarch did not appoint any successor, and thus the series of Chinese patriarchs closes at his death, which took place A.D. 712 (2). Henceforth the “*Contemplative School*” separated into 2 branches, the Northern and the Southern. Between both, rivalry grew up, while individualism increased to an alarming extent, thus giving rise to endless divisions, which have weakened the influence and prestige of Chinese Buddhism down to the present day (3).

Famous among eminent monks are the “Great Buddhist Saint”, *Ta-sheng* 大聖, who lived on Wolf Hill, *Lang-shan* 狼山, 5 miles South-West of *T'ung Chow* 通州, in North Kiangsu 江蘇 (4); *Chi-kung* 誌公 (5); Kumarajiva, *Kiu-mo-lo-shih* 鳩摩羅什 (6), translator and expounder of the Law. He possessed in a high degree a knowledge of the Sanscrit and Chinese languages, and this enabled him to correct many errors made by his predecessors. He was a most active and judicious translator. Most of his works are, however, abridged treatises from the original Sanscrit. He laboured much to establish and propagate the *Mahayana System* in China. The story of the monk, who crossed rivers on his begging-bowl (7), seems to be quite legendary, and largely borrowed from that of Bodhidharma crossing the Yangtze on a bamboo twig. Another of these Worthies is *Yuen-kwei* 元珪, who through his wonderful

(1) Chinese Superstitions. Vol. IV. p. 456-463; Vol. VII. p. 445.

(2) Mayers. Chinese Reader's Manual. p. 137. — Chinese Superstitions. Vol. VII. p. 446.

(3) Edkins. Chinese Buddhism. p. 162. (Schools of Esoteric Buddhism). — Chinese Superstitions. Vol. VII. p. 314. note 3; p. 446.

(4) Chinese Superstitions. Vol. VII. p. 447-452 (*Ta-sheng* 大聖).

(5) *Chi-kung* 誌公 (A.D. 425-514) Chinese Superstitions. Vol. VII. p. 434. note 4; p. 457-463. — Giles. Chinese Biographical Dictionary. p. 619.

(6) *Kumarajiva*. Chinese Superstitions. Vol. VII. p. 366-369; p. 476-481. — Giles. Chinese Biographical Dictionary. p. 389-390.

(7) Chinese Superstitions. Vol. VII. p. 482-489 (*Pei-tu-shen-shi* 杯渡禪師).

philosophy, becomes the teacher of a god (1). "I am the god of the Central Mountain, said the visionary being who appeared to him, but you surpass me in wisdom". Hereupon the god declared himself his disciple, and received his teaching.

Buddhist wisdom, as already stated, is a medley of error, superstitious practices and fanciful legends. No God, no soul, no immortality, every man his own Saviour, and all ending in *Nirvana*. Buddhism saves only from pain and suffering, and this by a total extinction of self. There is much religious unrest among the present-day student class of China. Some would fain restore Buddhism, but perceiving its drawbacks, feel it is doomed (2). Others are attracted towards Christianity, and see it can meet all essential human problems and needs. It contains the highest ethics, making for truth, justice, and brotherly love, and thus contributes to the spiritual, moral and social elevation of nations and individuals. A yawning chasm separates Buddhism from Christianity; the former aims at *eternal extinction*, the latter at *eternal life*.

M. Kennelly, S. J.

Sicawei College, Shanghai.

October 2, 1922.

(1) Chinese Superstitions. Vol. VII. p. 490-492 (*Yuen-kwei* 元珪).

(2) Buddhism is a curious mixture of superstitions and quaint rites. Its priests are ignorant, degenerate and despised; its temples squalid. Its worship is a mummary. As a system it is doomed, but being entwined with so many popular superstitions and practices, it will die hard. Lord Curzon. Problems of the Far East. p. 344, and 350.

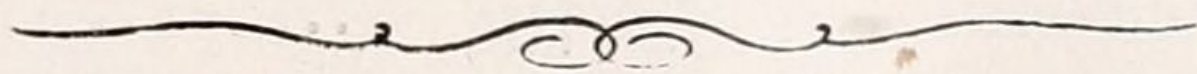
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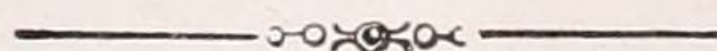


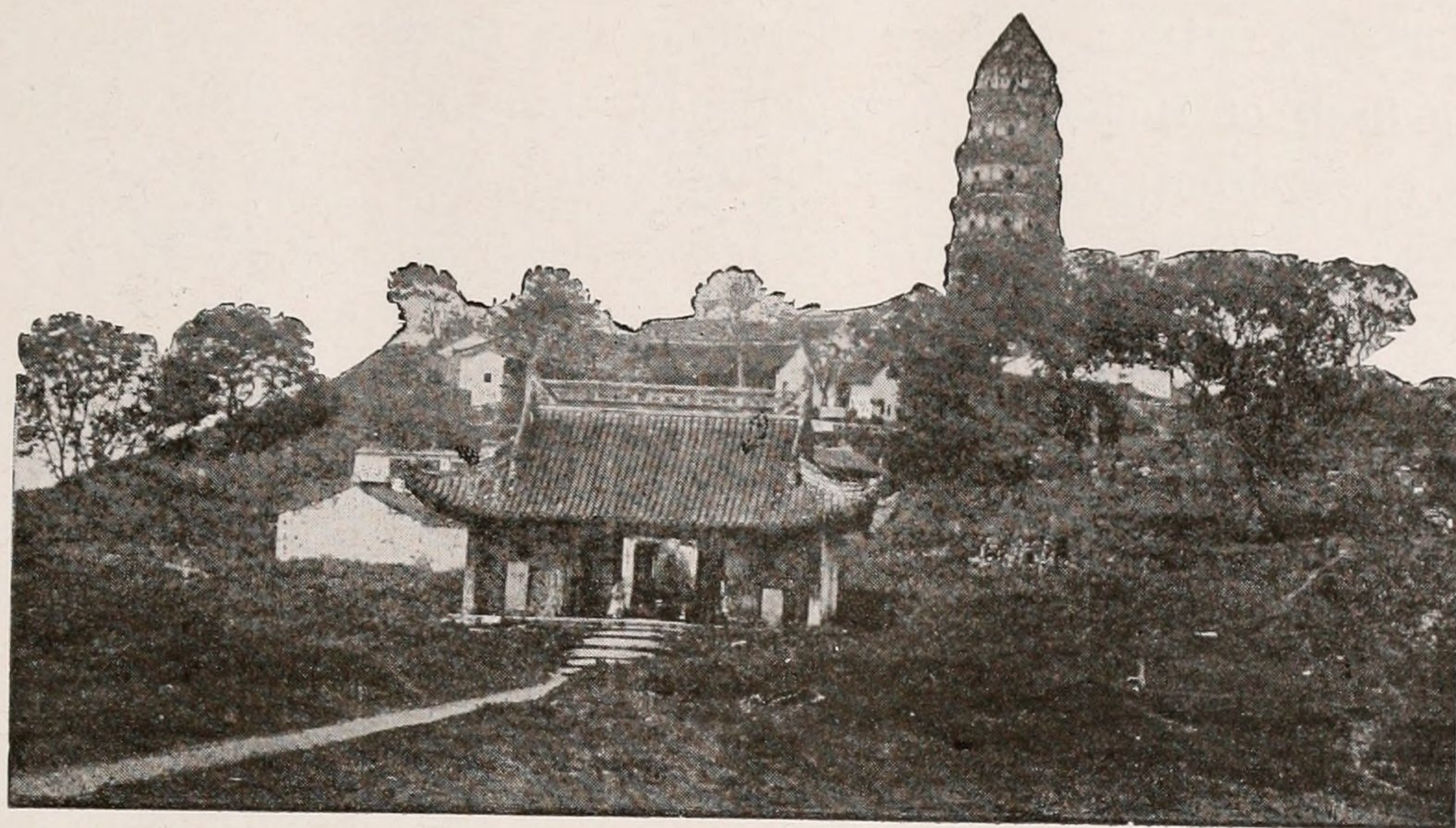
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ARTICLE IX.

KSHITIGARBHA, BUDDHA OF THE UNDERWORLD.

Ti-tsang-wang 地藏王 (1).

The Chinese name *Ti-tsang-wang* 地藏王, given to this Buddha means “King of the Earth’s Womb”, or the “Earth Treasure”. On his banner is also found the inscription, *Ti-tsang-wang*, Lord and Teacher of Hades, *Yiu-ming-kiao-chu Ti-tsang-wang p’u-sah* 幽冥教主地藏王菩薩 (2). All that we know about him is gleaned from the *Ti-tsang Sutra*, *Ti-tsang-king*

(1) *Kshitigarbha*, of whom *Ti-tsang-wang* 地藏王 is the Chinese manifestation, belongs to the group of 8 Dhyani-Bodhisattvas, and is, according to Beal, the great Earth-god. He is also said to be the Master of the Six Worlds of Desire. This Buddha is almost unknown to Western readers. Getty. *The Gods of Northern Buddhism*. p. 90.

(2) *Yiu-ming* 幽冥. *Yiu*, dark, obscure, the Shades or Spirits. *Ming*, the unseen world, Hades. Williams. *Dictionary of the Chinese Language*. — *Chinese Superstitions*. Vol. I. p. 64. note 1. — Vol. VII. Illustration n° 41.

地藏經 (1), which existed in Chinese at the end of the VIIth century of our era. Here we learn that he is a mere abstraction, a symbol, the flash of Buddha's compassion for the suffering souls of Hades. He is sometimes called the "Earth-Spirit", because he delivers souls from the Buddhist *Naraka* or earth-prison, *Ti-yuh* 地獄 (2). In pictures, he is represented as round-faced (3), bearing a staff or crozier topped with six rings, in one hand, and a miraculous jewel in the other. With one, he opens Hades, and with the other he lights up the dark abode of suffering souls (4). Though connected with the underworld, he is not the ruler of Hades, nor identified with Yama, *Yen-lo-wang* 閻羅王. His function is that of Saviour and Deliverer, who visits hell on errands of love and mercy, and leads souls to the heaven of *Amitabha* (5). In China, however, and especially in *Ngan-hwei* 安徽, he is held to be the Over-Lord of hell, while Yama, with his ten judges, holds a subordinate position under him (6).

The romantic story of the Records of Western Kingdoms, *Si-yiu-ki* 西遊記, confirms the above view, for when *Sun Heu-tze* 孫猴子 (7) descended into Hades, and disturbed the whole Realm

(1) It is an endeavour to express Buddha's compassion and mercy, praise filial piety, faith in *Ti-tsang-wang*, and thereby attain salvation. All that is said about this god may be practically applied to *Kwan-yin*. Johnston. *Buddhist China*. p. 204.

(2) See *Chinese Superstitions*. Vol. I. p. 152. note 1. — Johnston. *Buddhist China*. p. 175-204.

(3) Women who have ugly faces pray to him, and believe that if they are devout enough, they will be born for a million *kalpas* with beautiful countenances. Getty. *The Gods of Northern Buddhism*. p. 92. — Edkins. *Chinese Buddhism*. p. 195.

(4) Johnston. *Buddhist China*. p. 172 (*Ti-tsang pusa*) — Getty. *The Gods of Northern Buddhism*. p. 92. — Edkins. *Chinese Buddhism*. p. 246.

(5) Johnston. *Buddhist China*. p. 194. — Getty. *The Gods of Northern Buddhism*. p. 92. — Edkins. *Chinese Buddhism*. p. 242.

(6) Getty. *The Gods of Northern Buddhism*. p. 92.

(7) *Sun Heu-tze* 孫猴子. An elf, a bogie, transformed from a monkey, first into a *Sien* 仙, and then into a sort of Buddha. Williams. *Dictionary of the Chinese Language*.

Fig. 41



Ti-tsang-wang.

Ti Tsang-wang.

Buddha of the Underworld.

of Shades, the ten subordinate kings, applied as a last resource, to their hierarchical superior, and begged him help to eject the intruder.

1°. How *Ti-tsang-wang* 地藏王 is connected with *Kiu-hwa-shan* 九華山.

According to the Annals of the *T'ang* 唐 dynasty (A.D. 620-907), a foreigner, named *Kin K'iao-kioh* 金喬覺, clad as a Buddhist monk, came from the kingdom of *Sin-lo* 新羅 (1), and landed on the coast of *Kiangsu* 江蘇, whence he wended his way to *Kiu-hwa-shan* 九華山. This kingdom of *Sin-lo* 新羅 lay in Southern Korea, and was bounded on the West by the ancient Feudal State of *Ts'i* 齊 (2).

Other writers give his family name as *Fu Lo-puh* 傅羅卜, and state as above that he was a Buddhist monk, and a native of *Wang Sheh-ch'eng* 王舍城, a city of the wild tribes, *Si-jung* 西戎 (3), of Western China. He bore in religion the name of *Muh-lien* 目連 (4).

Buddhist monks, who realized full well how the glamour of royal blood impressed the masses, made him heir to a throne, and propagated the legend that he was the son of the ruler of *Sin-lo* 新羅, who fled from the realm, accompanied by the Prime Minister

(1) *Sin-lo* 新羅 is the almost forgotten name of a small kingdom of South-Eastern Korea, which became extinct in the 10th century of the Christian era. Johnston. Buddhist China. p. 211.

(2) *Ts'i* 齊. This ancient Feudal State comprised Chihli and part of Shantung. Williams. Dictionary of the Chinese Language.

(3) *Si-jung* 西戎. Wild tribes in Turfan, and the West of China. Williams. Dictionary of the Chinese Language. — Johnston suggests he may have been a *Tai* prince, who entered China through Yunnan. Buddhist China. p. 212.

(4) *Muh-lien* 目連. This is the Chinese name of *Maudgalyayana*, or *Moginlin*, one of the disciples of Buddha, who went to hell, and delivered therefrom his mother. The Hindu ceremony of releasing souls out of Hades was brought to China by *Amogha*, about A.D. 733. This coincided with the arrival of the Korean hermit, and so he was called *Muh-lien*. See Chinese Superstitions. Vol. V. p. 568, 595. Vol. VI. p. 90.

Wei-t'o 韋陀 (1). This explains the presence of *Wei-t'o* 韋陀 in all temples dedicated to *Ti-tsang-wang* 地藏王.

2°. Arrival of the prince-hermit in China, and his sojourn at *Kiu-hwa-shan* 九華山.

It was under the emperor *Suh-tsung* 肅宗 (A.D. 756-763), of the *T'ang* 唐 dynasty, that the prince-hermit *Kin K'iao-kioh* 金喬覺 reached the coast of China. It is a noteworthy fact that the arrival of the foreign Buddhist monk coincided with the period when *Amogha*, a native of Northern India (2), reached the Imperial Court at *Ch'ang-ngan* 長安, and followed it later on to *Loh-yang* 洛陽, in Honan. *Amogha* was patronized by three successive emperors: *Hsüen-tsung* 玄宗 (A.D. 713-756), *Suh-tsung* 肅宗 (A.D. 756-763), and *Tai-tsung* 代宗 (A.D. 763-780), and introduced into Buddhism the worship of the dead. He is the author of the annual festival for the feeding of hungry ghosts, *Yü-lan-hwei* 盂蘭會, transliteration of the Sanscrit *Ulamba*, that is enduring great anguish (3).

The ceremony of feeding hungry ghosts is said to have been instituted by *Sakyamuni* himself, who directed *Maudgalyayana*, one of his disciples, to make offerings for the benefit of his mother, who was reborn in the state of a *Preta*. The original hungry ghosts

(1) *Wei-t'o* 韋陀, or *Veda* is a Hindu god, protector of Buddhism. He is General under the 4 Great Kings or *Deva-rajas*, who watch over every Buddhist temple. His image is placed behind *Maitreya*, the Future Buddha. Eitel. Sanscrit-Chinese Dictionary. p. 165. — Hackmann. Buddhism as a Religion. p. 213. — Chinese Superstitions. Vol. II. p. 159. note 2. Vol. V. p. 589. note 2. It does not seem he ever came from Korea.

(2) *Amogha*. According to Eitel and Johnston, he was a monk from Ceylon, and came to China about the year 733. He is the chief representative of the *Tantra School*, in China, which he succeeded in spreading widely through the patronage of three emperors. Eitel. Sanscrit-Chinese Dictionary. p. 8. — Johnston. Buddhist China. p. 369. — Chinese Superstitions. Vol. V. p. 595. note 2.

(3) See Chinese Superstitions. Vol. V. p. 595. note 2 (Sacrifice to hungry ghosts).

were, therefore, *Hindu Pretas* (1). The doctrine was brought to China by *Amogha*. Engrafted on the native ancestral worship, it obtained immense popularity, and is nowadays practised by all sects, Confucianists, Taoists and Buddhists. Fruit and food are offered to the dead, and paper clothes burnt for the benefit of the drowned, all according to an elaborate ritual (2). To these offerings, the monks join their good works and prayers, and receive a handsome remuneration for their co-operation. The festival closes with a sumptuous banquet, in which both clergy and laity participate, and thus the living and the dead are mutually benefited. The inventor of the ceremony was finally canonized, in return for the services which he rendered to the Buddhist religion.

The life of the hermit-monk soon attracted the attention of the natives, and his fame began to spread throughout the neighbourhood. In the year 756, a party of friends visited him in his mountain-retreat, and found that his only fare was some white clay, which he mingled with a little boiled millet (3). Touched with such extreme austerity, they offered to provide him with better food, and build him a small monastery (4). Here a few disciples flocked round him, and listened to his instructions. He devoted all his time to the service of Buddha, and had recourse to his powerful protection in the important circumstances of life. At last, his earthly career

(1) *Pretas*. One of the 6 classes of beings in the Buddhist Hades. They are of gigantic size, with enormous bellies and mouths no larger than the eye of a needle. They are consumed with insatiable hunger, but cannot swallow any food. Human beings, who are avaricious, gluttonous and uncharitable during life are condemned to this state of suffering. Eitel. Sanscrit-Chinese Dictionary. p. 97. — Monier Williams. Buddhism. p. 219. — Waddell. The Buddhism of Tibet. p. 97.

(2) Eitel. Sanscrit-Chinese Dictionary. p. 155 (*Ulamba*). — Chinese Superstitions. Vol. V. p. 595.

(3) Johnston. Buddhist China. p. 209 (*The Prince-Hermit of Kiu-hwa-shan*).

(4) The first one erected was due to the generosity of *Sheng-yü*, one of the admirers of the foreign hermit. Johnston. Buddhist China. p. 209.

drew to an end, and he had attained the venerable age of ninety-nine. Having called together his disciples, he bade them farewell, and sitting cross-legged in his coffin, he expired (1).

Three years after his decease, states the legend, the coffin was opened in order to lay his mortal remains in a special tomb, and lo! the corpse was found perfectly intact, without the least trace of decay. His complexion was fresh and ruddy, and his muscles flexible as if he were still living. His disciples, filled with admiration, gave him thenceforth the title of *Kin Ti-tsang* 金地藏, or the *Ti-tsang Kin* 地藏經 (2). Buddha, on his part, made him King of the Earth's Womb, and Over-Lord of the Underworld. The ten assistant judges of hell advanced, and made him obeisance. This happened on the 30th day of the VIIth month, date on which is celebrated the birthday of *Ti-tsang-wang* 地藏王.

As many incidents of the story of *Maudgalyayana*, delivering his mother from Hades, are applied to *Kin Ti-tsang* 金地藏, it may be of interest to give here the Chinese version of this quaint legend. We quote from the Records of *Muh-lien* 目連 (3).

His parents were devoted vegetarians (4). According to a popular legend, when his father died, a stork bore away his dead body to the Western Paradise. His mother, named *Liu* 劉, highly dissatisfied with the disappearance of her husband's corpse, exclaimed; if such be the reward for a long life of vegetarian abstinence,

(1) According to Johnston, this happened in 794. At the same time, adds the legend, there was heard a crashing of rocks, and a sound of moaning in the hills. The spirits of the streams and peaks joined his disciples in mourning his loss. Johnston. *Buddhist China*. p. 209 (The Hermit's death).

(2) *Kin Ti-tsang* 金地藏. *Kin* is the clan or family name of the prince-hermit, hence he was deified by the Chinese as the "*Ti-tsang Kin*", an incarnation of the Buddhist god *Ti-tsang-wang* 地藏王. See above. *Chinese Superstitions*. Vol. VII. p. 237.

(3) Records of *Muh-lien*, *Muh-lien-ki* 目連記. These Records are an endeavour to give to *Ti-tsang-wang* 地藏王 a Chinese origin.

(4) See on "Vegetarian Sects". *Chinese Superstitions*. Vol. IV. p. 456-463.

it is not worth while adopting it as a standard of perfection. What a favour, indeed! to be devoured by birds as a reward for a long life of sacrifice!

Soon afterwards her brother exhorted her to give up her vegetarian life, so opposed to the teaching of the ancient Sages: *Wen-wang* 文王, *Tseng-tze* 曾子 (1), and *Confucius* 孔夫子. In fine, he succeeded so well that his sister promised to renounce her former vow, conform to the general custom, and eat meat like all other folks. Some petty scruples still hindered her from killing a living animal (2), and eating its flesh, so she hit upon the following ingenious device. She tied up solidly a goat in the midst of a large apartment, and heaping around him some firewood, set fire to the whole pile. Beside the animal, she took care to place a basin of bean-sauce, *Tsiang-yiu* 醬油. The goat, in an agony of thirst, swallowed it all, and was thus roasted alive, pickled with bean-sauce.

The good dame partook with delight of the roast meat. It was her first step on the road to evil, soon followed by another and another, says the legend, for she finally killed the household dog (3), and regaled herself with its flesh. She then advanced from bad to worse in her evil ways, and till the end of her life set to eating all kinds of meat. It is for these sins that she was condemned after her death to be a hungry ghost in Hades, and tortured night and day at the hands of the most cruel demons.

(1) *Tseng-tze* 曾子, or Tseng the Philosopher, B.C. 506. One of the chief disciples of Confucius, of whose doctrines he became the expositor after his master's death. The "Great Learning" *Ta-hsioh* 大學, a part of the Classics, is attributed to him. Mayers. Chinese Reader's Manual. p. 223. — Chinese Superstitions. Vol. VI. p. 393. note 2.

(2) Buddhism prohibits the killing of all living animals. This tenet has obtained a strong hold upon the Chinese people, and numerous men and women partly or totally abstain from animal food, nay avoid everything that might lead to the slaughtering of animals. Chinese Superstitions. Vol. IV. p. 440.

(3) From ancient times, the flesh of the dog was highly prized in China, and even found on the emperor's table. *Li-ki* 禮記, or Record of Rites. Book IV.—Chinese Superstitions. Vol. IV. p. 461. note 3.

Muh-lien 目連 was apprized through revelation of the excruciating horrors endured by his mother in the nether world (1), for having violated her vow, and taken to eating meat. Moved with filial piety (2), he prepared a bowl of rice, and took it to the starving soul in Hades. Alas! before the bowl touched her lips, it was pilfered by the affamished demons, or converted into fiery ashes, so that she could not eat thereof. He made likewise several other endeavours to procure her food, but all in vain. He then followed her from one department of Hades to another, without ever being able to appease her hunger. When she reached the tenth department, she was condemned to be reborn as a dog, and live in a family named *Cheng* 鄭 (3). At this news, *Muh-lien* 目連 uttered a piteous cry, and amidst tears wended his way to the palace of Buddha, *Jü-lai-fuh* 如來佛. Arrived there, he explained what had happened, and awaited Buddha's instruction. On this the "Honoured One" opened his mouth, and said: "the sin which binds your mother to her unhappy fate is most grievous; she has violated one of the greatest precepts of the law (4). You can never by your own strength rescue her from Hades, and the series of transmigrations which await her. But by assembling the monks of the ten quarters, through their spiritual energy, deliverance may be obtained. The

(1) The *Avalambana Sutra*, from which the original story of Maudgalyayana's descent into the Preta hell is taken, states he wished also to deliver his father from Hades. Waddell. *The Buddhism of Tibet*. p. 98.

(2) The whole legend is invented for the purpose of extolling filial piety. Buddhism lays as much stress on this virtue as does Confucianism itself. Were it otherwise, says Johnston, it would never have struck a deep root in Chinese soil. Johnston. *Buddhist China*. p. 193.

(3) This latter detail is found only in the Chinese version of the original legend.

(4) "Thou shalt not kill any living being" is the first of the 5 Buddhist prohibitions. To deprive any living being of life, says a Chinese Commentator, is one of the gravest of sins, from two points of view. 1° because all animals instinctively cling to life. 2° because all living beings, even the lowest insects partake of the nature of Buddha. To commit needless and wanton slaughter, therefore, is to incur the guilt of killing a Buddha. Johnston. *Buddhist China*. p. 182-183.

following method should be adopted. On the 15th day of the VIIth month, the monks of the ten quarters being gathered together, they should prepare every kind of choice food and drink, clothes, bedding and household articles, and make offerings for the rescue of ancestors, who are in Hades for seven generations past. They shall thus be delivered from their pains, and reborn in a happier condition of existence. *Muh-lien* 目連 followed out the instruction of Buddha, and by means of the above ceremony rescued his mother from the excruciating tortures of Hades (1).

3°. Worship of *Kin Ti-tsang* 金地藏 at *Kiu-hwa-shan* 九華山.

Ti-tsang-wang 地藏王 had several incarnations in past *kalpas*, all marked by untiring altruism and devotion to the welfare of man. In one, he was born as a Brahman maiden, who through her filial piety and other good works, delivered her mother from Hades; in another he was a king, while in a third he was born as a girl named "Bright-eyes", *Kwan-muh* 光目 (2). The hermit-monk from Korea was doubtless another incarnation of the merciful and compassionate Buddha (3). This belief, enhanced by various miracles, legends, the veneration of his disciples, and his having introduced the ceremony of delivering souls from Hades, led to his worship by the inhabitants of the country. Crowds flocked to his tomb, and thus the pilgrimage of *Kiu-hwa-shan* 九華山 became one of the most famous of China.

(1) Sakyamuni's authority for this deliverance and the ceremony whereby it is accomplished are all thoroughly forged, says Eitel. We have here but an extravagant product of the *Yoga School*, introduced into China by *Amogha*. Eitel. Sanscrit-Chinese Dictionary. p. 155.

(2) Johnston. Buddhist China. p. 178-182 (Incarnations of *Ti-tsang-wang*).—Edkins. Chinese Buddhism. p. 225-226.

(3) His disciples felt assured he could have been no other than an incarnation of the loving and pitiful Pusa *Ti-tsang*. Johnston. Buddhist China. p. 210 and 234.

Kiu-hwa-shan 九華山 (1) is one of a high range of mountains situated on the Southern bank of the Yangtze River, a little West of *Ch'i-chow-fu* 池州府, in Nganhwei province. *Lü Chung-mu*, a scholar who lived in the fifteenth century, said of it: "of all the hills of *Kiang-nan* 江南, none is more beautiful than *Kiu-hwa* 九華". It may be easily reached from the port of *Ta-t'ung* 大通. Several Buddhist temples and notable ancestral halls greet the traveler on the way. The tea-plant flourishes in many valleys. The monks themselves cultivate a special kind of tea, which, according to tradition, was brought from *Sin-lo* 新羅 by *Kin Ti-tsang* 金藏地 (2). As the pilgrim ascends the mountain slope facing the Yangtze, various monasteries and hermitages are met with on the way. Principal among these are the "Monastery of Sweet Dew", the shrine to the "Spirit of the Mountain", the "temple of the embalmed monk" (3), the "holy palace of Ti-tsang", the "Tower of Heaven", and the hermitage of the "Ten-thousand Buddhas", built on a lofty peak, and commanding a fine view of the Yangtze. The Southern slope of the mountain has also a few temples, but they are smaller and less attractive than those on the Northern side. All ancient buildings on the mountain were destroyed by the T'ai-ping rebels during their devastating march through central China, 1850-1864. Nearly all present-day temples have been built or restored since 1865 (4).

(1) *Kiu-hwa-shan* 九華山. Its original name was *Kiu-tze-shan* 九子山 (Mountain of the Nine Philosophers). The alteration to the present name is ascribed to *Li T'ai-peh* 李太白, who, having caught sight of its peaks from his boat on the Yangtze River, likened them to the upturned petals of the lotus. Johnston. *Buddhist China*. p. 216-217.

(2) It is prepared in rectangular tin canisters, and sold to pilgrims, who take it home as a highly-prized trophy of their visit to the holy mountain. Johnston. *Buddhist China*. p. 221.

(3) The body is lacquered, a practice which Johnston suspects to have been borrowed from Tibet. The corpses of Buddhist monks are generally cremated. Johnston. *Buddhist China*. p. 231 (Monks and Monasteries of *Kiu-hwa-shan*).

(4) Johnston. *Buddhist China*. p. 220-223; p. 236-244.

4°. The pilgrim season — various ceremonies performed on behalf of the dead — sale of charms.

The pilgrim season lasts from September to November. The prayers and ceremonies performed by the pilgrims, or by the monks on their behalf, relate principally to death, the underworld, and the deliverance of souls from Hades (1). Thousands of boats, decked out with banners and ornamental lanterns, bear the pilgrims to the foot of the mountain. On each boat is a Buddhist monk, who prays for the pilgrims, and offers incense on their behalf to *Ti-tsang-wang* 地藏王. Over 100,000 pilgrims visit the sacred mountain annually.

Every family considers it a duty to send one or two of its members to pray annually at the shrine of the compassionate Buddha. Young men especially, moved by filial piety, seek to provide for their aged mother a garment bearing the seal of *Ti-tsang-wang* 地藏王, the God of the Underworld (2). This is an assured pledge that her soul will escape the tortures of Hades, thanks to the powerful protection of the Over-Lord of the “Land of Shades”.

It is for a reason similar to the above, that men dress up as females at the grand pilgrimage, and presenting themselves to the monks, beg them impress on their clothes the seal of *Ti-tsang-wang* 地藏王. This is no sooner done than they take off the garments, fold them carefully, and returning home, offer them as a most prized treasure to their aged parents.

Rich families have theatricals staged during several days (3).

(1) The main object of great numbers of pilgrims to *Kiu-hwa-shan* is to offer prayers to *Ti-tsang*, that he will manifest his love and pity towards their beloved dead. Johnston. *Buddhist China*. p. 236 and 238.

(2) See *Chinese Superstitions*. Vol. V. p. 504 (Grave-clothes bearing the seal of *Ti-tsang-wang*).

(3) Theatricals in China are often an act of worship, and are generally employed in important festive celebrations. All large temples have theatres. Doolittle. *Social Life of the Chinese*. Vol. II. p. 298. — *Chinese Superstitions*. Vol V. p. 686. note 2.

The general theme is the “Deliverance of Muh-lien’s mother from Hades”, *Muh-lien kiu-mu* 目連救母. The expenses of such ceremonies run up into thousands of dollars. During three days and three nights, endless strings of fire-crackers and mock-money (1) are burnt, and large sums must be paid to special actors summoned for the occasion. Such plays are generally conducted by a select band of actors, who engage their services for no mean remuneration.

Pagans believe that such theatricals have the power of delivering from Hades the soul of a person, for whose benefit they have been conducted.

Kiu-hwa-shan 九華山 is famous throughout China for its magic charms (2), and thousands of pilgrims purchase them at the various shrines. They all bear in the upper part the seal of *Ti-tsang-wang* 地藏王, and are deemed to be all-powerful against demons, noxious diseases, and other calamities (3). They also confer happiness and health, and promote longevity among the members of a household, who have the good luck of securing them. These charms may be obtained for a few cents, and are highly prized by the credulous and humbler class of pilgrims (4).

In fine, it may be said that *Ti-tsang-wang* 地藏王 is one of the most famous and popular gods of *Nganhwei* and *Western Kiangsu*. Even pilgrims from other provinces frequently visit his sacred shrine, and return in the hope that they have secured the deliverance of their ancestors from the excruciating tortures of Hades.

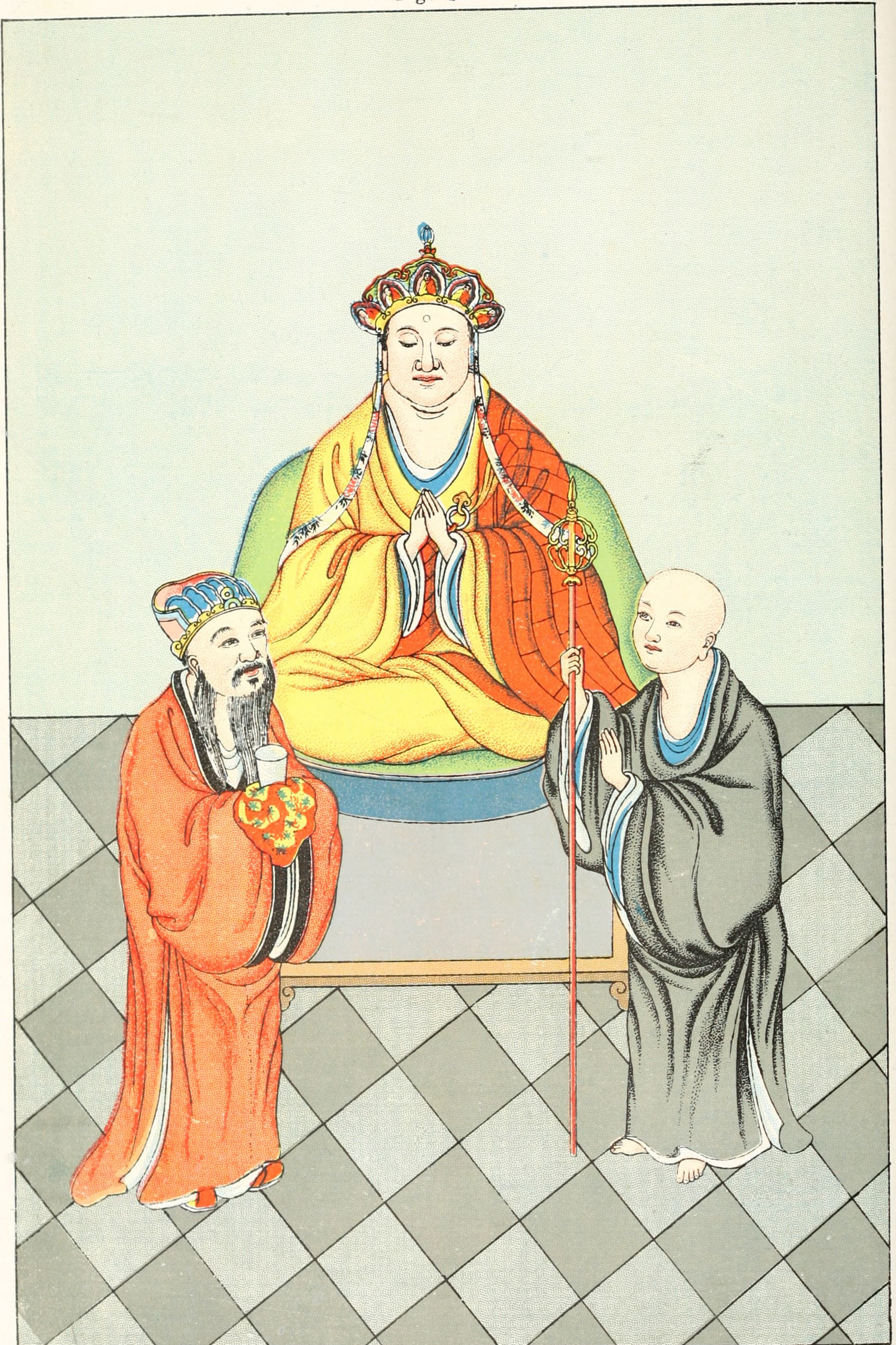
(1) See on “mock-money”, or the currency used by ghosts in the underworld. *Chinese Superstitions*. Vol. I. p. 117-123.

(2) See various specimens of these magic charms. *Chinese Superstitions*. Vol. II. p. 225. Illustration n° 150; Vol. III. p. 320.

(3) Johnston. *Buddhist China*. p. 243. — *Chinese Superstitions*. Vol. II. and III.

(4) See also prayers, written on yellow paper, and forwarded to *Ti-tsang-wang* in the nether world, begging him to deliver from Hades the soul of a lost parent or other relative. *Chinese Superstitions*. Vol. I. p. 71, 73, 79, 84, 86. — Johnston. *Buddhist China*. p. 237.

Fig. 42



Le poète Li tai pé présente une coupe de vin à Ti tsang wang (Pagode de Tai hing).

The poet Li T'ai-peh offers a cup of wine to Ti Tsang-wang (In the T'ai-hsing monastery).

5°. Temples dedicated to *Ti-tsang-wang* 地藏王.

On visiting the large temple of "Ancient and Unbounded Happiness", *Ku-kwang-fuh-sze* 古廣福寺, at *T'ai-hsing* 泰興 (1), one can find on the left a shrine specially dedicated to *Ti-tsang-wang* 地藏王. The god is represented seated on a throne, and surrounded by the ten rulers of Hades. On his left is *Muh-lien* 目連, the favourite disciple of Sakyamuni, while on the right is *Li T'ai-peh* 李太白 (2), the wine-loving poet of the *T'ang* 唐 dynasty. The connexion of the poet with the god seems to be based on the following legend: one day, as *Ti-tsang-wang* 地藏王 was crossing the Yangtze River, on his way to *Kiu-hwa-shan* 九華山, a storm arose, and endangered the life of the pilgrim. Hereupon, *Li T'ai-peh* 李太白, who was drowned in the river a short time previously, emerged all of a sudden from the waters, and transported the god to the desired bank of the river. In thanksgiving for this benefit, *Ti-tsang-wang* 地藏王 swore eternal friendship to the poet, and henceforth both considered each other as brothers. This is an example among others how legends are invented. Literature and art help to make them known among the ignorant and credulous mass, and thus after a few centuries they are accepted as genuine historical facts.

The above legend displays the ignorance of Buddhist writers. *Li T'ai-peh* 李太白, as stated by all historians, was drowned in the Yangtze A.D. 762, whereas *Ti-tsang-wang* 地藏王 is generally held to have reached *Kiu-hwa-shan* 九華山 A.D. 756, or earlier (3).

(1) *T'ai-hsing* 泰興. A sub-prefectural city in North Kiangsu, dependent on *T'ung Chow* 通州.

(2) *Li T'ai-peh* 李太白. A.D. 699-762. A poet, distinguished for his erratic genius and romantic career. Leading a wandering life, he celebrated in continual flights of verse the enjoyment of the wine-cup, and the beauties of Nature, in the various localities which he visited. He was finally drowned in the Yangtze, from leaning one night over the edge of a boat in a drunken effort to embrace the reflection of the moon. Giles. Chinese Biographical Dictionary. p. 456.—Chinese Superstitions. Vol. V. p. 599. note 2.

(3) Johnston states that in or about the year 741, he set out from his native land, his object being to find among the holy mountains of Central China a home of peace, in which to spend the tranquil life of a contemplative recluse. Johnston. Buddhist China. p. 208.

The alleged deliverance of the god by *Li T'ai-peh* 李太白 is, therefore, an anachronism. Possibly the scholar *Wu-kiai* 武戒, disciple of *Ti-tsang-wang* 地藏王, and bearer of his alms-bowl, may have been confused with *Li T'ai-peh* 李太白, and his wine-cup.

Buddhist monks also place beside *Ti-tsang-wang* 地藏王, on the left *Muh-lien* 目連, while on the right are found at times *Wu-kiai* 武戒 (1), and at others the father of *Muh-lien* 目連. Sometimes, the god is attended by two forms of *Kwan-yin* 觀音 (2), the Chinese Goddess of Mercy, probably on the ground that she made several descents into Hades, and delivered therefrom the suffering souls.

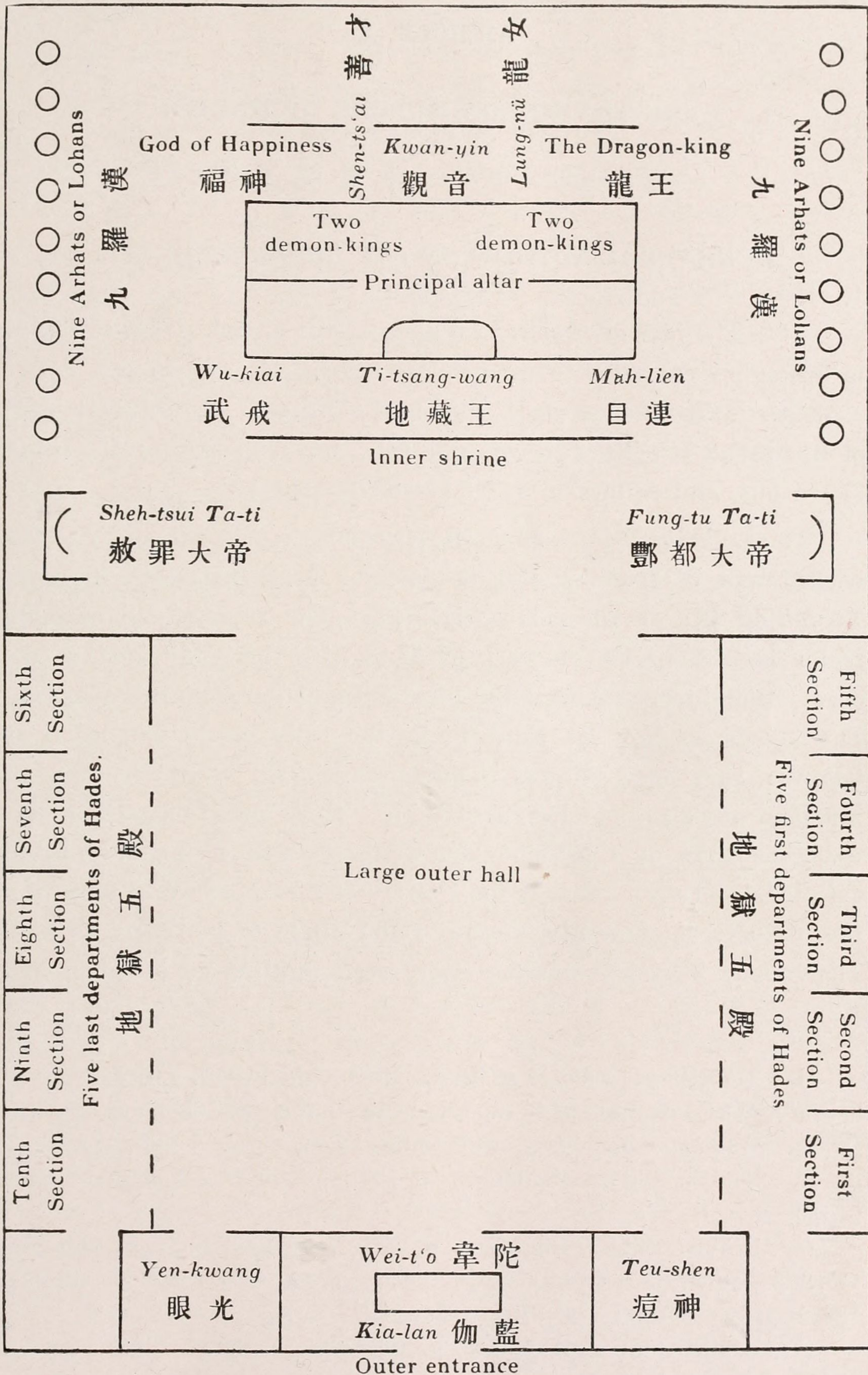
In the large temple dedicated to *Ti-tsang-wang* 地藏王, situated outside the south gate of *Jü-kao-hsien* 如皋縣, in North Kiangsu, two statues are found on both sides of the principal hall. One is that of the Lord High Penitentiary, *Sheh-tsui Ta-ti* 赦罪大帝, who forgives sins, and delivers from Hades. This personage, it will be remembered, is the second of the Three Taoist Rulers, *Ti-kwan-sheh-tsui* 地官赦罪, described in Vol. VI. p. 27-28, and who is held to remit the punishment of the living and the dead, and release all suffering souls from Hades.

The other is that of the Taoist Lord of the Underworld, *Fung-tu Ta-ti* 酆都大帝 (3), who governs the Land of Shades.

(1) *Wu-kiai* 武戒. A scholar, who led a retired life at Kiu-hwa-shan, about the time that *Kin Ti-tsang* arrived there. Hearing the monk constantly beating his wooden fish, *Muh-yü* 木魚, he visited him, and finally became his disciple. After his death, he followed him to the Western Paradise.

(2) See on *Kwan-yin* 觀音. Chinese Superstitions. Vol. VI. p. 200-234.

(3) *Fung-tu* 酆都, in Taoist lore means the underworld, where the souls of the dead are judged. The ruler of this sombre realm is helped by 10 subordinate kings, who preside each over a court of Hades. All this doctrine is largely borrowed from Buddhism. Chavannes. *Le T'ai-chan*. p. 95.—Chinese Superstitions. Vol. V. p. 603. note 2.



ARTICLE X.

THE TEN DEMON-RULERS OF HADES.

Shih-tien yen-wang 十殿閻王 (1).

I. GENERAL NOTIONS ON THE BUDDHIST HELLS.

1°. The idea of *Hades*, or a place of punishment for the wicked, is intimately connected with metempsychosis (2), of which it is but a phase, rather than a place of final retribution. The ultimate goal of Buddhism is neither heaven nor hell, but *Nirvana*, or the being blown out, and extinction of all personal existence.

Hades is called in Sanscrit *Naraka*, that is the abode of the wicked and of demons, and is rendered into Chinese by the term *Ti-yuh* 地獄, or the earth-prison (3). The ruler of this sombre realm is Yama, *Yen-lo-wang* 閻羅王 (4), the Vedic god of the dead. Buddhism borrowed the idea and function from Brahmanism. The legend of how he came to be the ruler of the damned is as follows: ages ago, he was a human monarch, and ruled over the kingdom of Vaisali, in Northern India. Once when engaged in war with the king of a neighbouring state, he was in danger of being defeated, and swore that if the Powers of the Underworld gave him the victory, he and his officers would agree to be reborn in hell. Thereupon, heavenly warriors were seen fighting on his side, and

(1) *Shih-tien-yen-wang* 十殿閻王. From *Shih* 十, ten; *Tien* 殿, a grand hall, a palace; *Yen-wang* 閻王, king of hell. Hence the 10 kings or rulers of Hades. Williams. Dictionary of the Chinese Language.

(2) Edkins. Chinese Buddhism. p. 364. — Johnston. Buddhist China. p. 183.

(3) Edkins. Chinese Buddhism. p. 357. — Johnston. Buddhist China. p. 145, 172. — Eitel. Sanscrit-Chinese Dictionary. p. 81. — Chinese Superstitions. Vol. I. p. 152. note 1; Vol. III. p. 235. note 2.

(4) Edkins. Chinese Buddhism. p. 219. — Chinese Superstitions. Vol. V. p. 557. note 1; p. 596. note 2.

the battle was soon won. He was accordingly reborn as *Yama*, the principal King of Hell, while his generals and his whole army became his assistant rulers, jailors and executioners (1). His sister *Yami* controls all the female culprits, as he exclusively deals with the male sex (2).

Yama, as King of Hades, lives in a splendid palace (3), and is served by a multitude of demon-lictors. His life, however, is not one of unmixed happiness. Three times every twenty-four hours, a band of devils seize him, and pour down his throat a stream of molten copper, thus causing him excruciating pain (4). His officers and followers are similarly treated in punishment of their former crimes. They will, however, be finally saved, and it is said, attain even the bliss of Buddhahood (5).

Another legend of purely Chinese origin states that the famous *Kiang Tze-ya* 姜子牙 (6), Chief Councillor to *Wen-wang* 文王, appointed as ruler of Hades *Hwang Fei-hu* 黃飛虎, one of the Generals of *Chow-wang* 周王, who fell in the battle, after having sworn allegiance to the new dynasty of *Chow* 周.

All these rulers and assistants, though of Buddhist origin, are according to present-day popular tradition, subject to the Pearly

(1) Eitel. Sanscrit-Chinese Dictionary. p. 173 (*Yama*).—Johnston. Buddhist China. p. 195-196. — Getty. The Gods of Northern Buddhism. p. 135.

(2) They are called the "Royal Pair", *Chwang-wang* 雙王. Eitel. Sanscrit-Chinese Dictionary. p. 173.—Getty. The Gods of Northern Buddhism. p. 137.—Johnston. Buddhist China. p. 197.

(3) His palace, made of copper and iron, is at the extremity of the earth, southward, and floating on the waters. Getty. The Gods of Northern Buddhism. p. 135.

(4) Waddell. The Buddhism of Tibet. p. 90. — Eitel. Sanscrit-Chinese Dictionary. p. 173.

(5) Johnston. Buddhist China. p. 197.—Eitel. Sanscrit-Chinese Dictionary. p. 173.—Getty. The Gods of Northern Buddhism. p. 136.

(6) *Kiang Tze-ya* 姜子牙. See Chinese Superstitions. Vol. IV. p. 428-432.

Emperor, *Yuh-hwang* 玉皇, supreme god of the Taoist pantheon (1). Taoism has thus absorbed the Buddhist doctrine, and adopted it to its own purposes. The Ten Rulers, and the Ten Judicial Courts, described in this article, belong also to the Taoist School.

2°. Merciful Buddhas visiting Hades, and rescuing souls from its tortures.

A). *Ti-tsang-wang* 地藏王 is a Saviour-Buddha, who visits Hades on errands of mercy and love (2). With his magic wand, he opens the portals of this dismal land, and rescues tortured souls from the grasp of Yama, *Yen-lo-wang* 閻羅王 (3). According to the *Ti-tsang Sutra*, *Ti-tsang-king* 地藏經, he uttered a vow before the throne of Buddha (deified), that he would devote himself to the salvation of suffering mankind, and would pursue that work, until he had brought all living beings safely to the haven of Nirvana. In *Nganhwei* 安徽, he is considered not only as a Saviour and Deliverer, but also as the Over-Lord and Teacher of Hades (4).

On his birthday, which falls on the 30th of the VIIth month (5), all the judges of the Ten Courts of Hades come and offer him their congratulations. On this occasion, he grants special favours to the damned. Those, whose tortures are completed, may leave the dismal realm of Hades, and be reborn on earth as men, animals or plants. Others have their sufferings condoned, and are transferred without further delay to the tenth Court of Hades, where rebirth will soon take place.

(1) Edkins. *Chinese Buddhism*. p. 359. — Wieger. *Folk-Lore Chinois Moderne*. Préface. p. I; Introduction. p. 8. — *China Review*. Vol. I. p. 301 (*The Purgatories of Popular Buddhism*).

(2) See *Chinese Superstitions*. Vol. VII. p. 236 (*Ti-tsang-wang*).

(3) In this, he is not the enemy of *Yama*, as even himself and the very devils in the Buddhist Hades wish to hasten the triumph of good, and the annihilation of all evil. Johnston. *Buddhist China*. p. 198.

(4) See *Chinese Superstitions*. Vol. VII. p. 236. — Getty. *The Gods of Northern Buddhism*. p. 92.

(5) This month is brought to a close by the festival of the God of Hades. *Chinese Superstitions*. Vol. V. p. 596.

B). *Kwan-yin* 觀音, the Goddess of Mercy (1).

Kwan-yin, the Chinese Goddess of Mercy, is also a Saviour and Deliverer, not only from present bodily dangers, but also from the misery of future rebirths. Immediately after coming into existence, she vowed, like *Ti-tsang-wang* 地藏王, to rescue all beings in Hades, and lead them to *Sukhavati*, or the Western Paradise of Amitabha (2). Hence, to fulfil her merciful function, she has frequently visited the Underworld, and delivered therefrom tortured souls (3). All that is said about *Ti-tsang-wang* 地藏王 may be practically applied to *Kwan-yin* 觀音. Buddhism has multiplied its merciful personalities to an almost monotonous degree. In reality, all these Bodhisattvas are but manifestations of the one same substance, the universal essence of Buddha (4). This conception is, however, beyond the grasp of the vulgar, who understand nothing of the philosophical unity that underlies all Buddhist doctrine and worship.

II. SITE OF THE BUDDHIST HADES.

According to Buddhist cosmogony, the existing universe consists of an infinite number of vast circular planes rising in tiers above Mount Meru, the ideal centre of this fabulous world (5). The hells lie deep down in the system, and are situated 20,000 *Yoganas*

(1) See on *Kwan-yin* 觀音, the Chinese Goddess of Mercy. Chinese Superstitions. Vol. VI. p. 200-234.

(2) See Chinese Superstitions. Vol. VI. p. 197; p. 205-206.

(3) Chinese Superstitions. Vol. VI. p. 161, 205-206; 223-224. — Johnston. Buddhist China. p. 204. *Vajrapani* is also supposed to visit hell on errands of mercy.

(4) Johnston. Buddhist China. p. 205 (Mahayana Mysticism).

(5) Monier Williams. Buddhism. p. 120. — Hardy. Manual of Buddhism. Ch. I (The Buddhist System of the Universe).

(280,000 miles) below the earth (1). Outside, there are mountains, a wide sea, and a circular mass of iron. This Hindu hell was too far from China, so it was resolved to place it in some one of the provinces of the country. The Taoist Treatise on the Infernal Regions, *Yuh-lih-ch'ao-chwan* 玉歷鈔傳 (2), solved the problem, and fixed the site of these sombre realms in the province of *Sze-ch'wan* 四川. They are thus irreproachably Chinese. The legend, relating this fanciful discovery, runs as follows: near the city of *Fung-tu-hsien* 酆都縣, is a high mountain, in the side of which entrance is obtained to the realm of the damned. During the night, their shrieks and wailings may be heard on all sides, and strike terror into the hearts of those who inhabit this desolate region.

During the reign of the emperor *Wang-lih* 萬曆 (A.D. 1573-1620), of the *Ming* 明 dynasty, the governor of the province, named *Kwoh* 郭, had the above entrance forcibly opened. He then provided himself with a powerful torch, and boldly penetrated into the interior of the mountain. Proceeding for some time, he discovered an opening leading down into the earth. Nothing undaunted, he prepared a strong box, and sitting within it, had it lowered by means of ropes into the yawning chasm below. After descending about two hundred feet, he found solid ground, and coming out from his box, lighted his torch, and set to explore the unknown land. In reality, he had reached the border-land of Hades, and looking round,

(1) Eitel. Sanscrit-Chinese Dictionary. p. 81 (Naraka).—Monier Williams. Buddhism. p. 120. — Edkins. Chinese Buddhism. p. 357 (Earth's prison or Naraka).—Hardy. Manual of Buddhism. p. 27 (The Narakas). Homer places the seat of hell as far beneath the deepest pit of earth, as the heaven is above the earth; Virgil (*Æn.* VI. 557) makes it twice as far, and Milton thrice as far (*Paradise Lost.* I. 73).

(2) Treatise on the Infernal Regions, *Yuh-lih ch'ao-chwan* 玉歷鈔傳. Written by the Taoist monk *T'an-ch'i* 談癡, who made an excursion into the spirit-world, and brought back an account of the place for the benefit of the living. He describes the government and horrors of hell, and the courts of the 10 kings. It is a kind of handbook to the underworld. The Buddhist doctrine of Hades is much modified in the work. Wylie. Notes on Chinese Literature. p. 224.—China Review. Vol. I. p. 302.

beheld a vast landscape covered with luxuriant vegetation. Further on, arose a majestic portal closed with a strong iron gate, studded with countless nails. It was the entrance to the First Court of the Infernal regions.

The governor knocked at the great gate, and much to his surprise, was received by *Kwan-yü* 關羽 (1), the Chinese God of War. The deified warrior showed him over his palace, and ended by leading him to the Second Court of Hades, then to the Third and Fourth, all of which he visited in detail (2).

Upon reaching the Fifth, *Yama*, the President of this Court (3), begged him sit down and partake of some tea. The conversation turned on the administration of the Underworld. "We, judges of Hades, said the President, have to punish all the souls of the dead, without distinction of position or rank while they lived in the world above. These souls, after death, wander throughout the world, but are seized by our lictors, and brought to this dismal region" (4). The conversation being ended, *Yama* led his visitor back to the great gate of Hades, and there bade him farewell. Hereupon, the governor resumed his position in the strong box, and was soon hauled up into the vital air. Having returned to the world of mortals, he related in detail all that he had seen and heard in the infernal regions, and a slab embodying the story was erected at

(1) See on *Kwan-yü* 關羽, the Chinese God of War. Chinese Superstitions. Vol. VI. p. 71-88.

(2) The day on which he was snatched for a time into the spirit-world happened to be the birthday of Fung-tu Ta-ti, the gentleman wielding supreme power over all Hades. China Review. Vol. I. p. 302.

(3) *Yama's* name is used in general parlance as a generic for all the judges. A legend states he was formerly President of the First Court, but being too lenient in allowing men to return forthwith to life, he was transferred to the Fifth Court. China Review. Vol. I. p. 303. — Wieger. Moral Tenets and Customs in China. p. 363 (The Fifth Court).

(4) Wieger. Folk-Lore Chinois Moderne. Introduction. p. 8. Les juges des enfers lancent par leurs satellites les mandats d'amener les âmes, à l'heure écrite sur le livre du destin.

Kw'eichow-fu 夔州府, a city in the North-East of *Szech'wan* 四川, not far from the Northern bank of the Yangtze River.

III. ADMINISTRATIVE DIVISIONS OF HADES.

Brahmanism reckoned 21 hells, while Buddhism originally had only 8 (1), to which the *Mahayana*, or Northern School, added 8 others (2). These are generally known as the 8 hot hells, and the 8 cold hells (3). Others state it has 136 divisions, to receive 136 varieties of offenders. If we add to this number the special "hell of females", and that of the "city of suicides", we obtain an aggregate of 138 hells.

In the time of the *Sung* 宋 dynasty, especially under *Hwei-tsung* 徽宗 (A.D. 1101-1126), who was an ardent Taoist, the Pearly Emperor, *Yuh-hwang* 玉皇, supreme god of the Taoists, was made the Ruler of Hades (4). Beneath him were placed the City God, *Ch'eng-hwang* 城隍, and the local village god, *T'u-ti Lao-yeh* 土地老爺 (5). Both at the present day are surrounded with judicial apparatus, and processions are annually made within the sphere of their jurisdiction, to inquire into the good and bad actions of individuals. It was also under the *Sung* 宋 dynasty, that the legend of the 10 Departments of Hades originated (6). The

(1) Monier Williams. *Buddhism*. p. 121. — Waddell. *The Buddhism of Tibet*. p. 92. — Eitel. *Three Lectures on Buddhism*. p. 133.

(2) Cold being an idea foreign to the Hindu mind, the cold hells are an invention of Northern Buddhists. Waddell. *The Buddhism of Tibet*. p. 95 (*The Cold Hells*).

(3) Besides the 8 hot and 8 cold hells, Beal and Eitel add 8 "frontier hells", or "hells of utter darkness". Beal. *A Catena of Buddhist Scriptures from the Chinese*. p. 57. — Eitel. *Three Lectures on Buddhism*. p. 133.

(4) Edkins. *Chinese Buddhism*. p. 360-361. — Wieger. *Folk-Lore Chinois Moderne*. Préface. p. 3.

(5) Wieger. *Folk-Lore Chinois Moderne*. Introduction. p. 7. — Edkins. *Chinese Buddhism*. p. 361.

(6) Edkins. *Chinese Buddhism*. p. 358. — *China Review*. Vol. I. p. 302. — Wieger. *Folk-Lore Chinois Moderne*. Préface. p. 3.

author of the “Treatise on the Infernal Regions”, *Yuh-lih ch‘ao-chwan* 玉歷鈔傳 (1), was the first to give currency to the new legend. According to this fanciful writer, Hades should not be divided into 8 hot and 8 cold hells, but into 10 Courts or Departments, over each of which presides a judge or demon-king.

The first Court is a kind of ante-chamber, where souls are examined, and then conducted to their destined abodes of torture. The Tenth Court is rather an outer hell, where souls who have expiated their crimes, are reborn in a lower or higher state of existence among the six classes of created beings (2). The number 10 is thus practically reduced to 8.

Each of these 8 divisions comprises a large hell, and 16 small ones. Each has its special sort of torture, devised to punish certain classes of crimes (3). If we add to the above infernos the “hell of females” (4), and the “city of suicides”, we have the following aggregate:

8 large hells $+ (8 \times 16 = 128) + 2 = 138$ hells of all kinds (5).

The following division of Hades is also found in the work entitled “Sutra of the Sea of Triple Darkness leading to the vision of Buddha”, *Kwan-fuh San-mei-hai-king* 觀佛三昧海經.

Hells where the nose is cut off	„	„	18
Small hells	„	„	18
Frozen hells	„	„	18
Middling hot hells	„	„	18

(1) See on the Author of the “Treatise on the Infernal Regions”. Chinese Superstitions. Vol. VII. p. 254. note 2.

(2) Buddhism holds there are only 6 forms or ways of existence, through which living beings can pass, and under which every thing that has life must be classed. These classes are gods, men, *Asuras* (demons inhabiting spaces under the earth), animals, *Pretas* (ghosts ever consumed with hunger), and beings undergoing torments in hell. Monier Williams. Buddhism. p. 121.

(3) Waddell. The Buddhism of Tibet. p. 92 (The Buddhist Hells).

(4) See on the “hell of females”. Chinese Superstitions. Vol. I. p. 84-86.

(5) Edkins. Chinese Buddhism. p. 365. — Monier Williams. Buddhism. p. 120. — Hardy. Manual of Buddhism. p. 26. — Geden. Studies in the Religions of the East. p. 575 (Buddhism).

Dark hells	„ „	18
Hells where the victims are torn on spiked wheels		18
Hells where the victims are tortured on wheels		
armed with sharp knives	„ „	18
Hells where the victims are crushed in fiery chariots		18
Hells where the victims are drenched with filthy		
urine		18
Hells where the victims are stabbed with burning		
spears, and soaked with boiling water	„	18
Summing up we have the following aggregate $10 \times 18 = 180$ hells.		

IV. DURATION OF PUNISHMENT IN THE BUDDHIST HELLS.

The Buddhist hells are not eternal (1), and hence they should be more appropriately styled a purgatory, or purgatorial state of existence for souls that pass out of this life, but will be reborn for long *kalpas* among the six classes of created beings. Buddhism holds that there are only six forms or states of existence, through which living beings can pass, and under which every thing that has life must be classed. These classes are gods (*Devas*), men, *Asuras* (demons inhabiting spaces under the earth), animals, *Pretas* (hungry ghosts), and beings undergoing torments in hell. When a being dies, he must be reborn in one of these six classes, for there are no other possible ways of life (2). If he be born again in one of the hells, he is not thereby debarred from seeking salvation. He will

(1) The Buddhist Hades is but a temporary place of punishment, a phase of transmigration, till one is reborn in a future existence. In the Buddhist scheme of salvation, release from misery is to be attained by all beings, even by the very devils themselves. Every being will sooner or later work its way to light, and become a Buddha. Johnston. *Buddhist China*. p. 62. note 2; p. 173, 197.—Monier Williams. *Buddhism*. p. 454. — *Chinese Superstitions*. Vol. VI. p. 138. note 1; Vol. VII. p. 250. note 2.

(2) He cannot pass into plants, stones or other inorganic matter, as in the Brahmanical system. Monier Williams. p. 122.

at sometime or other leave it, and pass through other states, until he finally reaches *Nirvana* (1), the one crown worth striving for.

The cause of punishment in Hades is evil-doing, and violation of the laws of Buddhism in the present life. Although the punishment is not eternal, its shortest duration in any one hell is for 500 years, each day in the underworld being equal to 50 on earth (2).

A serious objection to the Buddhist Hades and the doctrine of transmigration is the negation of the soul. According to Buddhist teaching, man has no soul; he is but organized matter (3). At death, all elements are dissolved, like a flame that is put out. Hence there is no permanence of the same individual, no continued existence, no personality which passes from one body to another. What, therefore, suffers in hell, and passes from one existence to another, is impossible to understand, for in reality nothing exists. The whole system is a bundle of inconsistencies and contradictions. When the occupants of Hades are described, they are said to have bodily shapes, and may even be seen by mortals (4). Their shade returns to its earthly home when burial is over; their presence leaves footprints on sand strewn on the ground; they even need clothes to cover themselves, and food to appease their hunger, money

(1) *Nirvana*. Freedom from the illusion "*I am*"; final extinction of self and of all personal existence. This self extinction is the great aim of Buddhism, a sorry end for its deluded adherents. Chinese Superstitions. Vol. VI. p. 143. note 1.—Monier Williams. p. 124, 545.

(2) Monier Williams. Buddhism. p. 121. — Eitel. Sanscrit-Chinese Dictionary. p. 82.

(3) Buddhism holds there is no soul, no self, or *Ego* really existing apart from the body. Despite this negation, it gives a mind, thought-faculty, and perception of ideas to man, but such a postulate is utterly impossible without a soul. Buddhism is a mere system of negations. Monier Williams. Buddhism. p. 107.

(4) The occupants of Hades have human shapes and human feelings; from their mouths proceed constant shrieks, but not one articulate word can they utter. The body is continually restored in order to endure fresh torments. Beal. A Catena of Buddhist Scriptures from the Chinese. p. 57. — Waddell. The Buddhism of Tibet. p. 93.

to provide for their personal wants, a house to dwell in, and a carriage or sedan-chair to travel suitably to their rank in the underworld (1).

Rejecting the existence of the soul, Buddhism cannot logically lay claim to immortality, at least as Western philosophy understands this idea. No soul exists within the body, hence no soul survives after death (2). The so-called shade, admitted by Buddhism, on reaching the tenth department of Hades, is reborn as a man, a brute, a fish, a bird, a reptile or an insect, according to its merits or demerits in a previous existence.

Some souls, after passing through the various hells, are found still obdurate in their evil ways. Such refractory beings are handed over to the most savage lictors of hell, and clubbed to death with peach cudgels (3). Others hold they are eternally damned, but this is opposed to the Buddhist doctrine that all will finally reach salvation.

Besides the twofold soul admitted by Chinese philosophy (4), Buddhists seem to have invented a third one, which is borne in funeral processions, and placed for the occasion in a temporary soul-tablet (5). This, it is said, gives a kind of artificial body to the shade, and prevents its dissolution. Later on, a permanent tablet is set up, and kept in the family for several generations. Such a device enables the deceased, though departed from this world, to live on among his descendants.

With regard to the tortures endured in the Buddhist hells, it may be said of them that they combine all that is horrible to the

(1) See Chinese Superstitions. Vol. I. p. 58-59; p. 61, 82, 117-123, 128-129.

(2) Monier Williams. Buddhism. p. 107. — Johnston. Buddhist China. p. 50. — Geden. Studies in the Religions of the East. p. 522.

(3) See Chinese Superstitions. Vol. V. p. 506, 719. note 2.

(4) See Chinese Superstitions. Vol. I. Preface. p. III; Vol. III. p. 243 (Taoist philosophy of the soul).

(5) Chinese Superstitions. Vol. I. p. 80 (Temporary seat of the soul). — De Groot. The Religious System of China. Vol. I. p. 174-176 (The soul-banner).

senses. Every form of torment, physical and mental, is found there. The extremes of cold and heat, cutting, flaying, racking, slow-burning, harrowing with red-hot prongs, insulting and tantalizing, have to be endured by the victims according to their deserts. All that fire and water, knives and clubs, can by ingenuity be made to do, is there done. Demons of the most monstrous shapes and most cruel dispositions terrify the victims in every possible way (1).

Several of the tortures endured, and the instruments used in these hells, are borrowed from the official and domestic life of China (2), while the crimes punished exhibit graphically those national failings and shortcomings, which the native administration, owing to its apathy and indifference, its supine habits and traditions, never attempts to suppress or punish here below (3).

(1) Edkins. Chinese Buddhism. p. 227 (The Hells). — China Review. Vol. I. p. 308. Here we find the most loathsome cruelties, the most high-strained torments; all the demons are fierce, ugly and deformed.

(2) Many of the instruments of torture, as well as the usages of the halls of judgment, are borrowed from *Yamen* models. Some of the more loathsome cruelties are substantially the same as those employed in punishing slaves, menials, adopted children, and unwilling prostitutes. China Review. Vol. I. p. 308, 309, 310.

(3) Suffice it to mention cruelty, craftiness, spite and revenge, taking bribes, professional incapacity, lending at exorbitant interest, using false weights and measures, adulteration of goods, the insanitary state of streets—to which may be added the violation of some Buddhist precepts and prejudices: roasting animals for food, neglect to bury a deceased cat decently, the schoolmaster who lights his pipe with written characters on the paper. China Review. Vol. I. p. 307-308.

V. THE TEN COURTS OF HADES AND THEIR TEN PRESIDENTS.

I. FIRST COURT.

President: Ts'in-kwang-wang 秦廣王 (1).

The First Court is situated beneath the Great Sea, at the foot of the *Wu-tsiao-shih-shan* mountain 沃燄石山, to the West. The President keeps the register of the living and the dead, and measures the length of men's lives.

When a good man dies, if he has not committed any sins, or at least if the number of his faults does not exceed that of his merits, he is led by a good demon before the judgment-seat of this President, and his account being settled, he is immediately despatched to the Tenth Court, where transmigration takes place. Here, he is changed again into a human being; a man becoming a woman, and a woman a man, enjoying a state of wealth or poverty, a long or a short life, all in strict proportion with the merits or demerits of a previous existence (2).

Should his evil deeds exceed his good works, he is placed upon arriving on the mirror-tower, *Yen-king-t'ai* 孽鏡台, where he sees in a large glass the guilt of his past life (3).

(1) Yama was once President of this Court, but he was so lenient in allowing souls to return forthwith to life that he was transferred to the Fifth. *China Review*. Vol. I. p. 303.—*Chinese Superstitions*. Vol. VII. p. 255. note 3.

(2) The new being, though wholly unconnected with the previous individual, is heir to the accumulated effects of all his actions. All is purely mechanical, and the result of self-acting laws, which neither require nor submit to interference from without. The whole process is fatalistic in the extreme. Geden. *Studies in the Religions of the East*. p. 526 (Buddhism). — *China Review*. Vol. I. p. 311.

(3) The first act in Hades is for the soul to be taken to the steelyard and have its sins weighed. If its deeds of merit outweigh its sins, it is forthwith carried to the tenth department, to return to earth. If it happens the other way, the soul is taken before a mirror, and there beholds what it is to be in the next life for the sins of the past—a cow, an ass, a dog or a reptile. Du Bose. *Dragon, Image and Demon*. p. 309.



La tour du miroir — La prison des Bonzes — Le tourniquet de la faim et de la soif.

The mirror tower — The prison of the Bonzes — The turnstile of hunger and thirst.

This glass overhangs a raised platform eleven feet high. The mirror measures from 6 to 7 feet in circumference, and is suspended facing the East. Above it runs a horizontal inscription with the words: "no good man comes before this mirror of guilt", *Yeh-king-t'ai-ts'ien, muh-hao-jen* 孽鏡台前沒好人.

The soul, dragged by the lictors of hell before the mysterious glass, sees in it all the evil it has committed while living on earth. Having passed before the mirror, the guilty person is sent to the Second Court of Hades, where its tortures begin.

Should any one be guilty of suicide, except for the sake of fidelity to his prince, filial piety or chastity, or also in a just war, he is immediately after death taken before *Ts'in-kwang-wang* 秦廣王, who records the fact, and sends back the soul to the place where the crime was committed (1). There, the Shade wanders miserably, enduring the pangs of hunger and thirst, and without being able to receive the offerings and sacrifices made to the departed manes. It is only when the person whom he intended injuring by his suicide, has forgotten it, that the Guardian God of the Door, *Men-shen* 門神, and the Kitchen God, *Tsao-wang* 竈王 (2), lead his soul again into the presence of *Ts'in-kwang-wang* 秦廣王. The President then despatches it to the Second Court, and others successively, until it reaches the Ninth, where it is imprisoned in the "City of Suicides", *Wang-sze-ch'eng* 枉死城, and debarred from metempsychosis (3).

(1) The soul of a suicide lingers near the spot where the crime was committed, to induce another to self-destruction. The law of suggestion has wide application in China. The Chinese Recorder. August, 1920 (Gods and Demons).

(2) *Tsao-wang* 竈王, the Kitchen God. This Taoist divinity presides over the kitchen, acting meanwhile as a kind of spy in the service of the Pearly Emperor, *Yuh-hwang* 玉皇. At the end of the year he is said to ascend to heaven, and report to the above god on the conduct of the family. Chinese Superstitions. Vol. V. p. 597. note 1; p. 615. 12th month, 24th day.

(3) That is he cannot pass into a new phase of existence, and be reborn as a man, an animal or a plant. This is the deserved requital for the evil he has wrought. Geden. Studies in the Religions of the East. p. 296 (Transmigration).

In connection with this First Court of Hades, a group of Buddhist monks may be seen squatting in a narrow corner, and atoning for all the short-weights they have given in the exercise of their professional duties when living on earth. The dungeon assigned to them is one from which the light of day is wholly excluded. A lamp with a wick composed of a single thread is allowed them, and by this weak, flickering light, they have to repeat all the prayers and chants they skipped while in life, to the material detriment of those who had paid for their services (1).

(1) China Review. Vol. I. p. 307 (The Purgatories of Popular Buddhism).—See also Illustration n° 43 (lower corner, to right).

II. SECOND COURT.

President: Ch'u-kiang-wang 楚江王.

The Second Court of Hades is governed by *Ch'u-kiang-wang* 楚江王 (1). It is situated beneath the Great Sea, at the foot of the *Wuh-tsiao-shih* mountain, 沃焦石山, towards the South. The entire department is about 5000 or 6000 feet in length and breadth, and comprises, besides the large hell, 16 smaller ones, of which the following are the names:

1. The hell of dark clouds of dust.
Heh-yun-sha siao-ti-yuh 黑雲沙小地獄
2. The hell of night-soil and urine (2).
Fen-niao siao-ti-yuh 糞尿小地獄
3. The hell of the five-pronged forks.
Wu-ku-ch'a siao-ti-yuh 五股叉小地獄
4. The hell of extreme hunger.
Ki-ngo siao-ti-yuh 飢餓小地獄
5. The hell of excruciating thirst.
Kan-k'oh siao-ti-yuh 乾渴小地獄
6. The hell of slough and blood.
Nung-hsüeh siao-ti-yuh 膿血小地獄
7. The hell with boiling copper caldrons.
T'ung-kwo siao-ti-yuh 銅鍋小地獄
8. The hell of iron corslets.
Tieh-kiah siao-ti-yuh 鐵甲小地獄
9. The hell of the great scales.
Ta-ch'eng siao-ti-yuh 大秤小地獄

(1) The government of Hades is the exact counterpart of Chinese administration. All the courts are conducted with an amusing measure of officialdom, lictors and other paraphernalia of the *Yamen*. *China Review*. Vol. I, p. 303.—Wieger. *Moral Tenets and Customs in China*, p. 393. note 8.

(2) Not a few of the expedients employed in this hell are of a filthy and loathsome character. See also n° 6.

10. The hell where men are pecked by cocks (1).
Ki-p'en siao-ti-yuh 雞 嚙 小 地 獄
11. The hell of rushing ashes.
Hwei-ho siao-ti-yuh 灰 河 小 地 獄
12. The hell where the body is cut to pieces.
K'an-tsieh siao-ti-yuh 砍 截 小 地 獄
13. The hell of knives and swords.
Tao-kien siao-ti-yuh 刀 劍 小 地 獄
14. The hell of tigers, wolves and other wild beasts (2).
Hu-lang siao-ti-yuh 虎 狼 小 地 獄
15. The hell of cold and ice (3).
Han-ping siao-ti-yuh 寒 冰 小 地 獄
16. The hell of numerous copper caldrons.
To-t'ung-fu siao-ti-yuh 多 銅 釜 小 地 獄

Culprits punished in these hells.

1°. Those who on earth have kidnapped little boys to sell them to Buddhist monks, or have shaved off the hair of little girls to make them enter Buddhist monasteries (4). Likewise those who have cut off their own hair for the same purpose.

2°. Those who have received a deposit, and when requested to return it, state they have lost it.

(1) This punishment is a malicious little scheme borrowed from domestic life. *China Review*. Vol. I. p. 308.

(2) See Illustration n° 44, where a tiger springs on the unfortunate victim, and cruelly labours into his buttocks. A compassionate Buddhist monk, standing beside, is horrified at the scene.

(3) See Illustration n° 44, where the victims are cast into a frozen pool.

(4) Buddhist monks are recruited mostly from children given by parents, who have vowed to do so in their distress. Other persons occasionally enter late in life, weary with the vexations of the world. Buddhist nuns are secured by purchasing young girls. The front part of the head is shaved, and the feet are not bandaged. *Wieger. Moral Tenets and Customs in China*. p. 398. note 16.



L'étang glacé — Les chiens et les tigres — La colonne ardente.
The frozen pool — The dogs and tigers — The burning pillar.

3°. Those who gouge out the eyes, cut off the ears, legs, or arms of others.

4°. Incompetent physicians, who treat patients, and prescribe for them unwholesome remedies (1).

5°. Those, who owning grown-up slaves, refuse to let them be redeemed.

6°. Go-betweens (match-makers) who conceal from both parties diseases and shortcomings, thus making husband and wife unhappy for ever.

All these evil-doers, after having been tortured in one or other of the above hells, will be transferred to the Third Court of Hades, there to undergo further punishment.

Exemptions from the above punishments.

The following classes of people will be exempted from the punishments above mentioned :

1°. Those, who during their lifetime have explained to others the Taoist Treatise on Hell (2).

2°. Those who have given remedies to sick persons, unable to procure any themselves.

3°. Those who have given food, money or clothes to poor beggars.

4°. Those, who through compassion, have abstained from killing

(1) The native Chinese physician passes no examination. If he can get an old book of prescriptions from a retiring practitioner, he is now fit to cure or kill as chance may will it. A prescription is sometimes composed of the most horrible and nauseous compounds, as snake-skins, silkworm and human excreta, moths etc... Dyer-Ball. Things Chinese. p. 214 (Chinese Doctors).

(2) The present description of the Courts of Hades is from the pen of the Taoist monk *T'an-ch'i* 淡癡, who made an excursion into the spirit-world, and brought back an account of the place for the benefit of the living. Wylie. Notes on Chinese Literature. p. 224. — Chinese Superstitions. Vol. VII. p. 254. note. 2.

living beings, and exhorted children not to kill living animals (1).

All such persons will pass forthwith from the First to the Tenth Court of Hades, where they will be reborn as men in a new phase of existence.

(1) Buddhism prohibits the killing of all living animals. This tenet has obtained a strong hold upon the Chinese people, and numerous men and women partly or totally abstain from animal food, nay avoid everything that might lead to the slaughtering of animals. Chinese Superstitions. Vol. IV. p. 440; Vol. VII. p. 241. note 2; p. 242. note 4.

III. THIRD COURT.

President: Sung-ti-wang 宋帝王.

The Third Court of Hades is governed by *Sung-ti-wang* 宋帝王 (1). It is situated beneath the Great Sea, at the foot of the *Wuh-tsiao-shih* mountain 沃焦石山, towards the South-East. It is almost square, the side being about 6000 feet, and comprises, like the other hells, one large prison, and 16 small dungeons, of which the following are the names:

1. The hell of salt and nitre.

Yen-lu siao-ti-yuh

鹽鹵小地獄

2. The hell of hempen ropes, wooden collars and handcuffs.

Ma-sheng, kia-k'ao, siao-ti-yuh 麻繩枷鐐小地獄 (2)

3. The hell where the ribs are pierced through.

Ch'wan-lei siao-ti-yuh

穿肋小地獄

4. The hell where the face is scraped with copper and iron instruments.

T'ung-t'ieh-kwah-lien siao-ti-yuh 銅鉄刮臉小地獄

5. The hell where the fat is slashed from the body.

Kwah-yiu siao-ti-yuh

刮油小地獄

6. The hell where the heart and liver are torn out.

Cheh-sin-kan siao-ti-yuh

摘心肝小地獄

7. The hell where the eyes are plucked out (3).

Wah-yen siao-ti-yuh

挖眼小地獄

8. The hell where the victims are flayed alive.

Poh-p'i siao-ti-yuh

剥皮小地獄 (4)

(1) The birthday of this President is celebrated on the 8th of the second month. See Chinese Superstitions. Vol. V. p. 571.

(2) *Kia* 枷, a cangue or wooden collar, in which minor criminals are pilloried. This instrument of torture is legally allowed by Chinese courts. Williams. Dictionary of the Chinese Language.—Dyer-Ball. Things Chinese. p. 386.

(3) See Illustration n° 45, where a demon is represented carrying out this cruel punishment.

(4) *Poh-p'i* 剥皮, to skin, to flay. It was an ancient custom in China. Williams. Dictionary of the Chinese Language.

9. The hell where the feet are cut off.
To-kioh siao-ti-yuh 剝脚小地獄
10. The hell where the fingers and toes are lopped off.
Tsieh-show-chi-t'eu, kioh-chi-t'eu,
siao-ti-yuh 截手指頭脚指頭小地獄
11. The hell where the victim is compelled to drink blood.
Hoh-hsüeh siao-ti-yuh 喝血小地獄
12. The hell where the victims are suspended head downwards.
Tao-tiao siao-ti-yuh 倒吊小地獄 (1).
13. The hell where the body is sawn in twain.
Fen-shi siao-ti-yuh 分屍小地獄 (2).
14. The hell where the victim is devoured by maggots and vermin.
T'sü-chung siao-ti-yuh 蛆虫小地獄
15. The hell where the knees are crushed.
Tsah-k'o-leu-poh siao-ti-yuh 砸顙髀膊小地獄
16. The hell where the heart is pierced.
Chah-sin siao-ti-yuh 扎心小地獄

Culprits punished in these hells.

- 1°. Unfaithful officials, who have accepted bribes, and oppressed the people (3).
- 2°. Commoners ungrateful for benefits received.
- 3°. Wives who have been a worry for their husbands.
- 4°. Those, who after giving a son in adoption, take him back when he has received the inheritance (4).
- 5°. Slaves who have disobeyed their masters.
- 6°. Soldiers and underlings who have offended their superiors.

(1) See Illustration n° 45, left side at the foot.

(2) This punishment was carried out in one instance under the *Ming* 明 dynasty. *China Review*. Vol. I. p. 309.

(3) These sell justice, and disgrace the law. *Wieger. Moral Tenets and Customs in China*. p. 357.

(4) This deprives the adopter of posterity, a heinous crime in China.

Fig. 45



Os raclés — Yeux arrachés — Suspension la tête en bas.

The scraped bones — Eyes torn out — Hung up head downwards.

7°. Clerks and accountants who have cheated their employers.

8°. Prisoners who escape from their gaolers ; banished folks who attempt to recover liberty.

9°. Bailed out people who abscond, and thus bring ruin on those who have answered for them.

10°. Those who have no regret for having injured their parents and friends.

11°. Those who prevent funerals taking place in due time (1).

12°. Those who dig up a coffin, and do not bury it elsewhere.

13°. Those who, without the knowledge of their elders, sell the family burial ground, dig it up, or open it with the plough.

14°. Those who cause lawsuits, circulate anonymous pamphlets, draw up divorce deeds, forge letters or bank-notes, as also those who claim debts already paid (2).

Means of avoiding this hell.

Those who, on the 8th of the second month (3), resolve to avoid during their lifetime the above mentioned sins, will escape the torments of this third hell.

(1) That is through their vain ideas on geomancy, *Fung-shui* 風水, and other superstitious practices. Wieger. *Moral Tenets and Customs in China*. p. 359. — *Chinese Superstitions*. Vol. IV. p. 402-416 (Geomancy).

(2) All these shortcomings depict graphically the current evils of Chinese society. *China Review*. Vol. I. p. 307.

(3) This being the birthday of the President of this Third Court, he is on this account more lenient. Even the implacable judges of Hades have their weak side, and this is ingeniously availed of by the victims. *China Review*. Vol. I. p. 309.

IV. FOURTH COURT.

President: *Wu-kwan-wang* 五官王 (1).

This Fourth Court of Hades is governed by *Wu-kwan-wang* 五官王. It is situated beneath the Great Sea, at the foot of the *Wuh-tsiao-shih* rock 沃焦石山, towards the East. It contains one large hell, and 16 small ones, of which the following are the names:

1. The hell where the soul is hurled headlong into a roaring stream (2).

Jen-kwei-hwun tsai-ch'ung-shih-t'eu-ti

siao-ti-yuh

扔鬼魂在冲石頭的小地獄

2. The hell where the victim must kneel on bamboo spikes.

Kwei-chuh-ts'ien

跪竹籤

3. The hell where the hands are burnt with boiling water.

K'ai-shui-t'ang-show-ti siao-ti-yuh 開水燙手的小地獄

4. The hell where the body is whipped till the blood oozes forth.

Ta-juh-liu-hsüeh-ti siao-ti-yuh 打肉流血的小地獄

5. The hell where the tendons are cut, and the flesh is scraped off the bones.

Twan-kin-t'ih-kuh-t'eu-ti siao-ti-yuh 斷筋剔骨頭的小地獄

6. The hell where the arms are cut off.

K'an-pang-tze

砍髀子 (3).

7. The hell where the flesh is pierced with gimlets.

Tswan-juh-ti siao-ti-yuh

鑽肉的小地獄

(1) His birthday is celebrated on the 18th of the 2nd month. Chinese Superstitions. Vol. V. p. 573.

(2) See Illustration n° 46. Bridge and roaring torrent at foot. Two demons cast the victims into the stream.

(3) *K'an* 砍, to cut, to fell, to chop off. *Pang-tze* 髀子, anciently the pelvis, the hip-bone; now used for the arm-bone, the elbow. Williams. Dictionary of the Chinese Language.

Fig. 46



Lac de sang — Pointes de rocher — On pique les yeux avec des aiguilles.

The lake of blood — The sharp rocks — Needles thrust into the eyes.

8. The hell where one must sit on sharp rocks.
Tso-shan-tsien 坐山尖 (1).
9. The hell where the victims wear iron jackets.
Ch'wan-t'ieh i-shang 穿鐵衣裳
10. The hell where one is crushed beneath wooden beams, stones and earth.
Muh-shih t'eu-wa yah-choh 木石頭瓦壓着
11. The hell where the eye-balls are pierced (2).
Chah-yen-chu siao-ti-yuh 扎眼珠小地獄
12. The hell where the mouth is filled with lime.
Shih-hwui-tu-tsui 石灰堵嘴
13. The hell where one is forced to swallow hot medical decoctions.
Kwan-jeh-yoh-ti siao-ti-yuh 灌熱藥的小地獄
14. The hell where the victims stumble on a road strewn with oily beans.
Teu-tze-p'an-yiu-hwa-t'ah tieh-kioh 豆子拌油滑澀跌脚
15. The hell where the lips are split.
Lah-tsui siao-ti-yuh 刺嘴小地獄 (3).
16. The hell where one is buried beneath a pile of gravel.
Sui-sheh-t'eu mai-shen 碎舌頭埋身

Culprits punished in these hells (4).

1°. Those who did not pay dues, taxes and rents for their farms.

(1) See Illustration n° 46, where the victims are pierced with the sharp points of the rocks, while a demon prods them with a three-pronged fork.

(2) See Illustration n° 46, where a demon is depicted thrusting needles into the eyes.

(3) *Lah* 刺, to cut in two, to hack. *Tsui* 嘴, the lips, the mouth. Splitting the lips was formerly a cruel mode of torture in China. Williams. Dictionary of the Chinese Language.

(4) All kinds of injustice, cheating and trickery, pilfering, niggardliness and hard-heartedness are punished in this hell.

2°. Those who used false weights, adulterated goods, and coined false money (1).

3°. Those who received letters to be delivered but withheld them, opened them and used the information contained therein to injure the addressees.

4°. Those who stole bricks from a temple, or when placed in a street or near one's door.

5°. Those who pilfered oil from the sanctuary lamps.

6°. Rich and well-to-do folks who never gave alms.

7°. Those who promised to lend, but repudiated their word.

8°. These who having remedies withheld them from the sick; or those who knowing some popular nostrum, refused to disclose the secret thereof.

9°. Those who encroached stealthily upon the grounds of others, or damaged their property.

10°. Those who cursed the Spirits (*Kwei-shen* 鬼神).

11°. Those who threw out into the street the dregs of tea, broken tiles, sweepings or dirt.

12°. Those who spread abroad weird rumours to terrify people, will be struck with lightning, and wandering as dead ghosts, *Tsih* 斃 (2), they will be debarred from transmigration.

Means of avoiding this hell.

Those who, on the 18th of the 2nd month (3), firmly resolve not

(1) Also those who put insufficient cash on the cash-strings (formerly Chinese coins had a square hole in the centre, and were strung together for convenience in carrying a large quantity); those who made profits at the expense of simple folks, pedlars and beggars. Wieger. *Moral Tenets and Customs in China*. p. 361.

(2) *Tsih* 斃, a murdered ghost. When a man dies, he becomes a disembodied spirit; when this disembodied spirit is killed, it becomes a *Tsih* 斃, something so horrible that it terrifies all spectres. Williams. *Dictionary of the Chinese Language*. — Chinese Superstitions. Vol. II. Preface. p. IV. — Wieger. *Moral Tenets and Customs in China*. p. 398. note 19.

(3) This being the birthday of the President of the Fourth Court, he is on that occasion in a most forgiving mood. See Chinese Superstitions. Vol. V. p. 573; Vol. VII. p. 272. note 1.

to commit the above mentioned sins, and who print and distribute the “Treatise on the Infernal Regions”, *Yuh-lih-ch‘ao-chwan* 玉歷鈔傳 (1), will not endure the torments of this hell after their death.

Soldiers, who on the battlefield have sacrificed their lives for their country’s welfare, will not be punished in this hell (2), but will be despatched forthwith to the Tenth Court of Hades, to be reborn in a new phase of existence as men, enjoying the happiest of conditions.

(1) See on this Taoist Treatise. Chinese Superstitions. Vol VII. p. 254. note 2.—Wylie. Notes on Chinese Literature. p. 224.

(2) In reward for their bravery and merit. Those, on the contrary, who committed manslaughter, will have one degree of guilt added for each sin of this kind committed by them, and they will endure the torments of this hell. Wieger. Moral Tenets and Customs in China. p. 363.

V. FIFTH COURT.

President: Yen-lo-wang 閻羅王.

The President of this Court, *Yen-lo-wang* 閻羅王 (1), was formerly at the head of the first hell, but being too lenient in allowing men to return forthwith to life, he was degraded four degrees, and transferred to the Fifth Court (2). This *Yen-lo-wang* 閻羅王 is the same personage as *Yama*, the Vedic god of the dead (3). Buddhism borrowed the idea and function from Brahmanism. The legend of how he came to be the ruler of Hades is as follows: in times gone by, he was a human monarch, and ruled over the kingdom of Vaisali, in Northern India (4). Once when engaged in war with the king of a neighbouring State, he was in danger of being defeated, and swore that if the Powers of the Underworld gave him the victory, he and his officers would agree to be reborn in hell. Thereupon, heavenly warriors were seen fighting on his side, and the battle was soon won. He was accordingly reborn as *Yama*, the principal King of Hades, while his 18 officers and his whole army of 80,000 men became his assistant rulers, jailers and executioners. His sister *Yami* controls all the female culprits of Hades, as he exclusively deals with the male sex.

Yama, although supreme judge of Hades, does not enjoy a life of unmixed happiness. Three times every twenty-four hours, a band of demons seize him, and pour down his throat a stream of

(1) His birthday is celebrated on the 8th day of the 1st month. Chinese Superstitions. Vol. V. p. 566. — See picture representing him. His dark features indicate his Indian origin. Chinese Superstitions. Vol. VII. Illustration n° 47.

(2) China Review. Vol. I. p. 303. — Chinese Superstitions. Vol. VII. p. 255. note 3; p. 262. note 1.

(3) Getty. The Gods of Northern Buddhism. p. 135. — Edkins. Chinese Buddhism. p. 219. — Chinese Superstitions. Vol. V. p. 557. note 1; p. 596. note 2; Vol. VII. p. 250. note 4; p. 255. note 3; p. 262. note 1.

(4) Getty. The Gods of Northern Buddhism. p. 135. — Eitel. Sanscrit-Chinese Dictionary. p. 173. — Chinese Superstitions. Vol. VII. p. 250.

molten copper, thus causing him excruciating pain. His officers and followers are similarly treated in punishment of their former crimes. He will, however, be finally saved, and be reborn as *Samantaraja*, or the Universal King, *P'u-wang* 普王 (1).

In China, *Yama* is not considered supreme regent of the Buddhist hell, but a subordinate under *Ti-tsang-wang* 地藏王 (2), and the fifth of the Ten Kings, who rule over the ten courts of judgment. In large Chinese temples and paintings, they are represented standing when in presence of *Ti-tsang-wang* 地藏王, and surrounded by pictures of the torments endured in the different hells.

Another legend of purely Chinese origin states that the famous *Kiang Tze-ya* 姜子牙 (3), Chief Councillor to *Wen-wang* 文王, appointed as ruler of Hades *Hwang Fei-hu* 黃飛虎, one of the Generals of *Chow-wang* 周王, who fell in the battle, after having sworn allegiance to the new dynasty of *Chow* 周.

Other popular tales and folklore assign also as rulers of this Fifth Court of Hades, several personages distinguished for their unswerving integrity, in dealing out justice during their lifetime here below. Three are principally famous in Chinese Annals.

1°. *Pao-ch'eng* 包拯, more commonly known as *Pao-lao-yeh* 包老爺, Old Pao (4). He was a native of *Hoh-fei* 合肥, a district city of *Nganhwei* 安徽, and lived in the time of the emperor *Jen-tsung* 仁宗 (A.D. 1023-1064), of the Northern Sung dynasty, *Peh-Sung* 北宋. Renowned as a scholar and statesman, he held the office of Sub-chancellor, and gained great popularity for his strict administration of justice, refusing bribes from all classes of litigants.

(1) Getty. The Gods of Northern Buddhism. p. 136. — Eitel. Sanscrit-Chinese Dictionary. p. 173. — Johnston. Buddhist China. p. 197. — Chinese Superstitions. Vol. VII. p. 251.

(2) Getty. The Gods of Northern Buddhism. p. 92. — Chinese Superstitions. Vol. VII. p. 236.

(3) *Kiang Tze-ya* 姜子牙. See Chinese Superstitions. Vol. IV. p. 428-432.

(4) *Pao-ch'eng* 包拯. His literary name was *Hsi-jen* 希仁. Giles. Chinese Biographical Dictionary. p. 618. — Mavers. Chinese Reader's Manual. p. 168.

He died A.D. 1062 (1). Popular opinion in *Nganhwei* 安徽 and *Kiangsu* 江蘇 has made him President of the Fifth Court of Hades, and statues representing him as such are found in several temples.

2°. *Han K'in-hu* 韓擒虎 (A.D. 527-593). A native of the district city of *Sin-ngan* 新安, in the province of *Honan* 河南 (2). Distinguished in early years for his literary character, coupled with great integrity, he served at first under the emperor *Wu-ti* 武帝, of the *Ch'en* 陳 dynasty, and subsequently aided *Wen-ti* 文帝, first emperor of the *Sui* 隋 dynasty to establish his throne. Under this last ruler, he fulfilled the office of Prime Minister, and was honoured with the title of "Supreme Pillar of the State" (3). At the close of his life, he fell into a trance, and is reputed to have said that he wished after death to be "King of Hades" (4). A few days after his demise, a woman who lived in the neighbourhood of his home, beheld at the door an imposing array of footmen, messengers and other attendants, as if to escort a distinguished personage. On enquiring who they were and what their purpose was, she was informed they came to bear away their king. Later on, a sick person knocked at the door of the deceased official, and stated that he also came to request the king to grant him a special favour. — "What king do you mean, enquired the servants? — *Yen-lo-wang* 閻羅王, replied the visitor" (5).

(1) Giles. Chinese Biographical Dictionary. p. 618. — Mayers. Chinese Reader's Manual. p. 168.

(2) *Han K'in-hu* 韓擒虎. His literary name was *Tze-t'ung* 子通. Giles. Chinese Biographical Dictionary. p. 245.

(3) Mc Gowan. The Imperial History of China. p. 261 (The Sui dynasty. A.D. 589-618).

(4) Giles. Chinese Biographical Dictionary. p. 245.

(5) General History of Spirits and Immortals, *Shen-sien-t'ung-kien* 神仙通鑑. A Taoist work first published in 1640. It comprises a series of biographical sketches, for the most part fabulous and legendary, of 800 saints, sages and divinities, selected chiefly from the ranks of Taoists, with a few Buddhist characters admitted into the number. A second edition was published in 1700, in 22 books, and a 3rd and revised one in 1787, in 39 books. Wylie. Notes on Chinese Literature. p. 223.

From the above legends, it was inferred that *Han K'in-hu* 韓擒虎 was borne way to the nether world, and appointed Ruler of Hades.

Another version of the same legend states that the emperor *Wen-ti* 文帝, of the *Sui* 隋 dynasty, ordered his two generalissimos, *Han K'in-hu* 韓擒虎 and *Tsin Wang-kwang* 晉王廣, to march upon *Nanking* 南京, and seize *Heu-chu* 後主, the last ruler of the *Ch'en* 陳 dynasty. Having crossed the Yangtze with a powerful army, the city was taken, and the emperor borne away captive to *Shensi* (1). *Han K'in-hu* 韓擒虎 had a nephew named *Li-tsing* 李靖 (2), to whom he said when dying: "for the last twenty years, I have been at the head of the Imperial army, and have never injured anyone among the common people. During my lifetime, I have been honoured with the title of "Pillar of the State"; after my death, I shall be reborn as *Yen-lo-wang* 閻羅王, Supreme Ruler of Hades".

3°. *K'ow-chun* 寇準. A native of *Wei-nan* 渭南, a district city of *Shensi* 陝西, he distinguished himself in early years by the excellence of his poetical compositions. Later on, he rose to the dignity of Grand Councillor of State, but having concluded a dishonourable peace with the K'itans, he was degraded and sent in exile to *Chihli* 直隸. When the emperor *Chen-tsung* 真宗 went out of his mind, he was recalled to Court, and appointed Grand Tutor to the Heir-Apparent. In A.D. 1022, through an intrigue of his rival *Ting-wei* 丁謂, and the empress, he was again banished to *Leichow-fu* 雷州府, in *Kwangtung* 廣東. He died A.D. 1023 (3).

(1) When the city was taken, he was found hidden in a well with three favourite concubines, hoping thereby to escape being captured by the enemy. Mc Gowan. The Imperial History of China. p. 261.

(2) This *Li-tsing* 李靖 must not be confounded with the warrior of the same name, who lived at the beginning of the *Chow* 周 dynasty (12th century B.C.). See Chinese Superstitions. Vol. VI. p. 97. note 2.

(3) Giles. Chinese Biographical Dictionary. p. 374-375. — Mayers. Chinese Reader's Manual. p. 100.

In connexion with his exile to *Kwangtung* 廣東, a legend relates that one of his concubines, named *Ts'ien-t'ao* 蒨桃, refused to accompany him. Hereupon, she declared that having formerly been the wife of an Immortal, she could disclose to him the happy news that after his death he would be appointed Ruler of Hades. In fact, he soon afterwards breathed his last, and it is said a Buddhist monk, named *Wang K'oh-k'ing* 王克勤, perceived his ghost wandering near the city of *Ts'aochow-fu* 曹州府, in *Shantung* 山東. He was riding on an ass, and proceeding Northwards (1).

The monk enquired of his attendants whither their master was going. They replied that he had been appointed Ruler of Hades, *Feu-t'i-wang* 浮提王 (2), and was on the way to take up his new office in the Underworld.

This Fifth Court of Hades is situated beneath the Great Sea, at the foot of the *Wuh-tsiao-shih* rock 沃焦石山, towards the North-East, and is called the "Hell of Lamentations", *Kiao-hwan ta-ti-yuh* 叫喚大地獄. It comprises one large dungeon, and 16 small ones, in the first of which the heart is torn out with an iron hook, *Keu-sin* 鉤心 (3). This excruciating operation is performed as follows: the victim is tied to a low pillar with a copper chain. He is then placed on an iron block, his feet and hands being bound. Hereupon, a demon advances, and with knife in hand opens the chest, and tears out the heart with a hook. It is cut to pieces, and thrown to wolves, dogs and serpents, to be devoured.

Frequently the victims request *Yen-lo-wang* 閻羅王 to allow them return to life again, some in order to fulfil a vow, others to perform some good work. By the time the spirit has reached the

(1) All these fables are recorded in the legendary Taoist work, "General History of Spirits and Immortals", *Shen-sien-t'ung-kien* 神仙通鑑. See Chinese Superstitions. Vol. VII. p. 278. note 5.

(2) *Feu-t'i-wang* 浮提王, transliteration of *Bodhi*, abridged form of the word *Bodhisattva*. See on this latter word. Chinese Superstitions. Vol. VI. Preface. p. XII. note 5; p. 20-21; p. 119.

(3) See Illustration n° 47, where a demon is represented tearing out the heart of the victim.



Coupé en morceaux — Cœur arraché — Wang-hiang-tai.

Sliced to pieces — The heart torn out — Wang Hsiang-tai.

Fifth Court, the corpse which it abandoned on earth, has already been so decomposed that the soul cannot animate it anew (1). The President, therefore, keeps them in the Underworld, and summoning the “buffalo-head and horse-face demons”, *Niu-t'eu*, *Ma-mien* 牛頭馬面 (2), orders them to lead the victims to the “Home Observatory”, *Wang-hsiang-t'ai* 望鄉臺, where they can see their family. This is a platform, 490 feet in height and 81 Chinese miles in circumference. Curved in front like a bow, and straight at the rear, it is abrupt, and bristles with knives and daggers. Sixty-three steps lead up to it. Those who are mounted on this tower can see and overhear all that is said about them in their native villages: old and young cursing and execrating them, their heirs quarrelling and having lawsuits over the legacy, transgressing their last will and counteracting their plans. By this means, the victims are brought to a due sense of their wickedness while they lived in the world of mortals (3).

Culprits punished in these hells.

The following classes of sinners undergo the punishment of having the heart torn out in these hells. Some of the crimes punished are indeed enormous, while others are peccadillos of a most silly and trivial character.

1°. Those who refused to believe in Buddha and the Spirits (*Shen* 神).

(1) The Chinese believe that the disembodied spirit may re-enter its own body, or that of another person, provided the corpse has not been entirely decomposed. See Chinese Superstitions. Vol. I. p. 136. note 3.—De Groot. The Religious System of China. Vol. IV. p. 130 (Resuscitation by one's own soul).—China Review. Vol. I. p. 303.

(2) The “buffalo-head and horse-face” demons attend on Yama, and carry out his orders. See pictures of them. Chinese Superstitions. Vol. VII. Illustration n° 47.

(3) The idea seems to prevail in the Chinese underworld that no execution can legally take place unless the previous confession of the culprit has been secured. China Review. Vol. I. p. 304.

- 2°. Those who denied retribution in an after-life.
- 3°. Those who killed living beings (1).
- 4°. Those who made promises of amendment but failed to keep them; also those who sought immortality by magic arts (2).
- 5°. Those who desired the death of others, or used deceit to injure their neighbour.
- 6°. Men who ravished females, and women who seduced men.
- 7°. Those who coveted the riches of others, made profit at their expense, and did not rescue one's neighbour when his life was seriously exposed.
- 8°. The ungrateful and revengeful.
- 9°. Those who spread discord, deceived others, and indulged in envy and quarrelling.
- 10°. Brigands and harlots.
- 11°. Those who misused paper with written characters on it (3).
- 12°. Those who burnt religious works (Buddhist and Taoist).
- 13°. Those who cursed Buddhist monks (4), and envied folks who did good deeds.

(1) Buddhism prohibits the killing of all living animals. Chinese Superstitions. Vol. IV. p. 440; Vol. VII. p. 241. note 2; p. 242. note 4; p. 268. note 1. — Johnston. Buddhist China. p. 182. — China Review. Vol. I. p. 306. Here, the account of 3 butchers is recorded as follows: slaughtered cows 72, dogs 187. The culprits are to be reborn 72 and 187 times as cows and dogs.

(2) This crime seems opposed rather to Buddhism than to Taoism. The latter religion has ever sought immortality through magic peaches and herbs. Chinese Superstitions. Vol. V. p. 720.

(3) Respect for written characters is a Buddhist and Confucian practice. Buddhist tracts exhort constantly to avoid treading under foot any paper with written characters on it. The literati also respectfully gather up all scraps of written paper, and consider this a holy work, and pleasing to the God of Literature, who is expected in return to reward them with literary and official rank. De Groot. The Religious System of China. Vol. VI. p. 1020 (Reverence for lettered paper).—Chinese Superstitions. Vol. V. p. 517. note 2; Vol. VII. p. 261. note 3.

(4) See Chinese Recorder. December, 1920. p. 858, where a woman is represented turned into a snake for reviling a Buddhist monk.

14°. Those who set fire to the brushwood on mountains and hills, thereby causing the death of countless living beings.

15°. Those who killed game with arrows, made nets to catch fish, and cages to keep birds.

16°. Those who neglected to bury a dead cat or dog decently (1).

17°. Burglars, robbers, and those who abusing their power, stole the property of others.

Means of avoiding this hell.

Those who, on the 8th of the 1st month (2), firmly resolve to avoid the above mentioned crimes, will not endure the torments of this hell after they have departed this life.

(1) This may seem silly and extravagant to Western readers, but it displays well how Buddhist prejudices affect the social conditions of China.

(2) The birthday of *Yama* is celebrated on this day, so he is deemed to show leniency on the occasion. *China Review*. Vol. I. p. 309. — *Chinese Superstitions*. Vol. VII. p. 276. note 1.

VI. SIXTH COURT.

President: Pien-ch'eng-wang 卞城王.

The Sixth Court of Hades is governed by *Pien-ch'eng-wang* 卞城王 (1). It is situated beneath the Great Ocean, at the foot of the *Wuh-tsiao-shih* rock 沃焦石山, towards the North. It comprises one large hell, and 16 small dungeons, arranged around the principal one. The names of these are as follows:

1. The hell where the victims kneel on iron filings.
Kwei-t'ieh-sha-tze 跪鉄砂子
2. The hell where the victims are soaked in dung-pits, urine and slush.
P'ao-tsai-fen, niao, gni 泡在糞尿泥
3. The hell where the victims are ground beneath millstones (2).
Mo-yen 磨研
4. The hell where the victim's mouth is pricked with needles.
Chen-chah-tsui 鍼扎嘴
5. The hell where the victims are gnawed by rats.
Lao-shu-yao 老鼠齧
6. The hell where the victims are nipped by grasshoppers.
Ma-cheh-yao 螞蚱齧
7. The hell where the victims are crushed under rollers.
Nien-tze-yen 碾子碾
8. The hell where the victims are sawn into two halves (3).
Kü-kiai 鋸解

(1) His birthday is celebrated on the 8th of the third month. Chinese Superstitions. Vol. V. p. 576.

(2) When a bad man has ended his expiation in one hell, though his skin and flesh be torn up, and his bones broken, still when he is handed down to the next Court, he appears again as he was at the time of his death, and he is tortured again in the same body. What this body is, remains a mystery. The true body is in the coffin. Wieger. Moral Tenets and Customs in China. p. 371; p. 400. note 25.

(3) See Illustration n° 48, where two demons are represented sawing the victim into halves, while the blood trickles on to the ground.



Assommé à coups de massue — Scié en deux — Bouche
brulée avec des torches ardentes.

Clubbed to death — Sawn in twain — The mouth burned
with flaming torches.

9. The hell where fire is introduced into the mouth.
Tsui-li-shao-hwo 嘴裡燒火
10. The hell where the victims are slowly burnt with fuel of mulberry branches.
Sang-muh-hwo-shao-shen-tze 桑木火燒身子
11. The hell where the victims are compelled to drink muck-water (1).
Hoh-fen-t'ang 喝糞湯
12. The hell where the victims are kicked by donkeys, and trampled upon by horses.
Lü-t'ih ma-ch'ai 駱踢馬蹄
13. The hell where the victims are beaten with iron mallets (2).
T'ieh-ch'ui-ta 鐵錐打
14. The hell where the victims have their skulls split with sabre-cuts.
Tao-p'ih-nao-tai 刀劈腦袋
15. The hell where the victims are cut into two at the waist (3).
Yao-chan 腰斬
16. The hell where the victims are flayed alive, and their skin is stuffed.
Poh-p'i-hsüen-ts'ao 剝皮揎草

Culprits punished in these hells.

- 1°. Those who murmured against Heaven and Earth (4).
2°. Those who cursed the wind and rain, the cold and heat.

(1) The loathsome character of this punishment, and that described in n° 2 depict graphically the callousness of the Chinese heart.

(2) See Illustration n° 48, where a demon clubs the victim to death.

(3) This punishment differs from that described above in n° 8.

(4) Heaven and Earth represent in Chinese philosophy the transforming powers of Nature. Possibly simple-minded folks may entertain thereby a vague idea of Providence, the Power above, the highest god, whoever he may be. Chinese Superstitions. Vol. IV. p. 420. note 1; Vol. V. p. 512. note 3; p. 555. note 2; p. 627. note 1.

3°. Those who wept, cried, or evacuated turned towards the Great Bear (1).

4°. Those who stole the copper Buddhas from temples, and pilfered the gold and silver of the idols to coin money therewith.

5°. Those who took in vain the names of the gods (*Shen* 神).

6°. Those who neglected to burn obscene books and pictures.

7°. Those who emptied dirty water in the rays of the sun or moon (2).

8°. Those who did not sweep cleanly before the altars of the gods.

9°. Those who carved or delineated upon utensils the symbols of the Great Monod, *T'ai-kih* 太極 (3), of the two Immortals Harmony and Union, *Hwo-hoh-eul-sien* 和合二仙 (4), of the Western Royal Mother, *Si-wang-mu* 西王母 (5), or of the South Polar Constellation, *Nan-teu-sing* 南斗星, which is the Star of Longevity.

10°. Those who wove upon pieces of silk images of the gods, of the Dragon or the Phœnix.

Means of escaping these hells.

1°. Those who, on the 8th of the third month (6), resolve to avoid the above sins, will escape the torments of these hells.

(1) The constellation *Ursa Major*, or the Great Bear, is deified by Taoists, hence no indecency may be committed turned towards the North.

(2) The Sun and Moon are deified, hence such acts show a lack of respect.

(3) *T'ai-kih* 太極. Literally the "Great Extreme", or Great Monod, the Cosmic Egg, the primordial germ of the Universe. It is divided into dark and light, with a white eye in the dark, and a black eye in the light. From this dualistic principle all things are produced. Du Bose. *Dragon, Image and Demon*. p. 357. — Williams. *Dictionary of the Chinese Language*.

(4) *Hwo-hoh* 和合. Harmony and Union are the gods of marriage.

(5) See on this legendary Fairy Queen. *Chinese Superstitions*. Vol. III. p. 256; Vol. V. p. 587. note 5.

(6) This being the birthday of the President of the Sixth Court, he is on this account more lenient. *Chinese Superstitions*. Vol. V. p. 576; Vol. VII. p. 284. note 1.

2°. Also those who practise continence on the 14th and 15th of the fifth month (1); on the 3rd of the eighth month (2), and the 10th of the tenth month (3).

(1) The 15th of the fifth month is sacred to the God of the Great Bear. Chinese Superstitions. Vol. V. p. 587.

(2) Festival of the descent of the Great Bear. Chinese Superstitions. Vol. V. p. 597. The reader can see here how the Taoist writer introduced his own tenets and festivals into the Buddhist Hades.

(3) Birthday of the King of the Western Heavens, *Si-t'ien-wang* 西天王. See Chinese Superstitions. Vol. V. p. 606.

VII. SEVENTH COURT.

President: T'ai-shan-wang 泰山王.

The Seventh Court of Hades is governed by *T'ai-shan-wang* 泰山王 (1). It is situated beneath the Great Ocean, at the foot of the *Wuh-tsiao-shih* rock 沃焦石山, towards the North-West. It comprises one large hell, and 16 small ones, of which the following are the names:

1. The hell of remorse, and hatred of self.
Tze-ki-nao-hen-tze-ki 自己惱恨自己
2. The hell where the legs are burnt (2).
Hwo-shao-t'ui 火燒腿
3. The hell where the mouth is hacked with knives.
Tao-lah-k'eu-tze 刀刺口子
4. The hell where the mouth is stuffed with hair.
Tsai-tsui-li yen-t'eu-fah 在嘴裡厭頭髮
5. The hell where the ankles are bitten off by dogs.
K'üen-yao-hsing-kuh 犬咬脛骨 (3).
6. The hell where a heavy stone is placed on the head.
Nao-tai-ting-shih-t'eu 腦袋頂石頭
7. The hell where the forehead is scalped.
Tao-siao-gnoh-leu-kai 刀削額髑蓋
8. The hell where the victims are devoured by dogs.
Keu-yao-p'o-shang 狗咬破傷
9. The hell where the flayed skin is thrown to hogs.
Poh-p'i-wei-chu 剥皮餵猪
10. The hell where the body is pecked by eagles and vultures.
Ying-yao-p'en-juh 鸚鵡啐肉

(1) His birthday is celebrated on the 27th day of the third month. Chinese Superstitions. Vol. V. p. 579.

(2) See Illustration n° 49, where a demon is represented with a torch in hand, and burning the legs of the victim.

(3) *K'üen* 犬, a dog, especially a large one. *Yao* 咬, to bite, to gnaw. *Hsing-kuh* 脛骨, the shank or shin bone, the tarsus. Williams. Dictionary of the Chinese Language.



La chaudière d'huile bouillante — Brulé à petit feu — On arrache les viscères.

The caldron of boiling oil — Scorched over a slow fire — The viscera are torn out.

11. The hell where the body is suspended head-downwards, through a bow-string fastened to the toes.

Kung-hsien-chwan kioh-chi-t'eu-

tao-tiao

弓弦拴脚指頭倒吊

12. The hell where the teeth are pulled out.

Cheh-ya

摘牙

13. The hell where the viscera are torn out (1).

Tao-ch'ang-tze

倒腸子

14. The hell where the body is trampled on by mules, and bitten by badgers.

Lo-tah, hwan-tsioh

騾踏獾嚼 (2).

15. The hell where the hands are burnt with hot-irons.

Loh-t'ieh-loh-show

烙鉄烙手

16. The hell where the victims are plunged into caldrons of boiling oil.

Hsia-yiu-kwo

下油鍋 (3).

Culprits punished in these hells.

1°. Physicians who used parts of the human body to make medicines (4).

2°. Those who sold or ate human flesh (5).

3°. Those who violated tombs.

(1) See Illustration n° 49, where a demon, with a knife in the mouth, inflicts this punishment on a victim.

(2) *Hwan* 獾, a badger. *Tsioh* 嚼, to bite. Williams. Dictionary of the Chinese Language.

(3) See Illustration n° 49, where a fierce demon is represented casting a victim into a boiling caldron, while another blows the fire into a flame.

(4) The Commentary on this text says: men who kill in order to get health have lost evidently their inborn goodness, and even if done through kindness, there is no merit in it, but a great sin. Wieger. Moral Tenets and Customs in China. p. 373.

(5) In times of famine and distress, it is not unusual in China to sell and eat human flesh, especially that of children. Wieger. Moral Tenets and Customs in China. p. 400. note 26.

- 4°. Those who spread discord among parents.
- 5°. Those who sold into slavery a girl brought up at home to be a future bride.
- 6°. Lazy and neglectful teachers, who thereby ruined the future career of their pupils.
- 7°. Those who hated and injured their superiors.
- 8°. Those who caused quarrels in their village.
- 9°. Those who spread false rumours, and thus stirred up trouble.
- 10°. Those who used living beings for making drugs and nostrums (1).

Means of escaping these hells.

- 1°. Those who, every morning, after rinsing their mouth, invoke Buddha, and regret their sins, will escape the torments of the above hells.
- 2°. The same favour will be extended to those who ransom living animals, and set them free.
- 3°. Also to those, who in times of distress, distribute soup and hot tea to the poor and needy.

(1) All such folks, if they have no other sins, will be reborn in a wretched condition of life, and will finally die of starvation. If the culprit has other sins, he will be reborn as an ass, an ox, a horse or a mule; then after some years he will be afflicted with a quinsy, that will not allow him to swallow anything, and thus he also will die of starvation. Wieger. Moral Tenets and Customs in China. p. 375.

VIII. EIGHTH COURT.

President: Tu-ti-wang 都帝王.

The Eighth Court of Hades is governed by *Tu-ti-wang* 都帝王 (1). It is situated beneath the Great Ocean, at the foot of the *Wuh-tsiao-shih* rock 沃焦石山, towards the West. It comprises one large hell, and 16 small dungeons, of which the following are the names:

1. The hell where the victims are crushed beneath carriage wheels.

Ch'eh-ya

車硯

2. The hell where the victims are stifled in closed ovens.

Men-kwo siao-ti-yuh

悶鍋小地獄

3. The hell where the victims are sliced to pieces.

Wan-kwa-ling-ch'i

萬剛凌遲

4. The hell where the victims are shut up in cages.

Lao-k'ung

拌孔

5. The hell where the tongue is cut out (2).

Ko-sheh-t'eu

割舌頭

6. The hell where the victim is plunged into a privy.

Ch'ang-tsing

常圍

7. The hell where the arms and legs are cut off (3).

Tao-tsieh-koh-poh, k'an-t'ui

刀截胳膊砍腿

8. The hell where boiling oil is poured into the mouth.

Tsui-li-kwan-jeh-yiu

嘴裡灌熱油

9. The hell where the bones are burnt.

Hwo-shao-kuh-t'eu

火燒骨頭

(1) His birthday is celebrated on the 1st of the fourth month. Chinese Superstitions. Vol. V. p. 579. In an edition of the "Treatise on the Infernal Regions", published at Nanking, 1894, the President of this Eighth Court is placed over the Ninth, and vice-versa.

(2) See Illustration n° 50, where a demon armed with a knife cuts off the tongue of the victims.

(3) See Illustration n° 50, where the victim's arms and one leg are amputated.

10. The hell where the victim is disembowelled.
Fan-ch'ang-tze 翻腸子
11. The hell where the organs of secretion are burnt away.
Fen-tsiao 焚臙 (1).
12. The hell where the abdomen is ripped up.
K'ai-t'ang 開膛
13. The hell where the chest is cut open.
Hwo-hsiung 剗胸
14. The hell where nails are driven into the skull (2).
Nao-tai-shang-ting-ting 腦袋上釘釘
15. The hell where the victims are struck with lightning.
Lei-p'ih 雷霹
16. The hell where the body is broached on steel forks.
Kang-c'ha-cha 剛叉攔

Culprits punished in these hells.

- 1°. Those who neglected to feed, serve, and bury their parents (3).
2°. Those who teased or angered their elders, and did not repent thereof. When such folks reach the Tenth Court of Hades, they are changed for ever into animals.

Means of escaping these hells.

- 1°. Those who have always shown filial piety to their parents, will escape the torments of these hells.
2°. The same favour is extended to those, who having failed

(1) *Fen* 焚, to burn, to consume, to destroy utterly. *Tsiao* 臙, the parts of the body between the heart and groin, the viscera of the abdomen, the organs of secretion. Williams. Dictionary of the Chinese Language.

(2) See Illustration n° 50, where a demon may be seen driving a long spike into the skull of the victim.

(3) This hell is for those who have been wanting in filial piety, the greatest of all virtues in the eyes of the Chinese. Dyer-Ball. Things Chinese. p. 278.



On coupe la langue, les jambes et les bras — On enfonce des clous dans la tête.

Cutting off the tongue, feet and hands — Nails driven into the skull.

to be pious, repented thereof, and on the 1st of the fourth month (1), resolved to avoid such a heinous sin in the future.

If moreover, they beg the Genius of the Hearth (2) to forgive their sins, they will at the hour of death have one of the following words written on their forehead: “obedient, or docile, or repentant”.

When the demons bring such folks to the First Court of Hades, if they have no other sins, they are forthwith despatched to the Tenth Court, where they are reborn as men. If they have other faults, their punishment will be reduced by half.

(1) This being the birthday of the President of the Eighth Court, he is on this account deemed to be more lenient. See Chinese Superstitions. Vol. VII. p. 291. note 1.

(2) This is the “Kitchen God”, who reports to the Pearly Emperor, *Yuh-hwang* 玉皇, on the conduct of the family. See Chinese Superstitions. Vol. V. p. 597. note 1; p. 615. 12th month, 24th day; Vol. VII. p. 263. note 2.

IX. NINTH COURT.

President: P'ing-teng-wang 平等王.

This Ninth Court of Hades is governed by *P'ing-teng-wang* 平等王 (1). It is situated beneath the Great Sea, at the foot of the *Wuh-tsiao-shih* rock 沃焦石山, towards the South-West. It measures over 8000 feet on the side, and comprises one large hell, and 16 small ones, of which the following are the names:

1. The hell where the bones are scraped.
T'ih-kuh-t'eu 剔骨頭
2. The hell where the tendons are pulled out (2).
Ch'eu-kin 抽筋
3. The hell where ravens devour the heart and liver.
Lao-kwa ch'ih-sin-kan 老鵠吃心肝
4. The hell where dogs eat away the bowels and lungs.
Keu-ch'ih ch'ang-fei 狗吃腸肺
5. The hell where the body is drenched with boiling oil.
Shen-shang p'oh-jeh-yiu 身上潑熱油
6. The hell where the head is crushed in an iron ring.
T'ieh-ku ku-nao-tai 鐵箍箍腦袋
7. The hell where the brain is extracted, and a hedgehog introduced in its stead (3).
Lung-ch'uh-nao-tai, t'ien-shang-tz'e-wei 弄出腦袋填上刺蝟
8. The hell where the skull is steamed in a frying-pan.
Kwo-cheng-nao-tai 鍋蒸腦袋

(1) His birthday is celebrated on the 8th of the fourth month. See Chinese Superstitions. Vol. V. p. 580 (Calendar of Gods, Goddesses, and Religious Festivals in China).

(2) This was a legal punishment in ancient times. Williams. Dictionary of the Chinese Language.

(3) *T'ien* 填, a hollow, a hole, an empty space. *T'ze-wei* 刺蝟, the small hedgehog, common in Northern China. The spines are forked. Williams. Dictionary of the Chinese Language.

9. The hell where oxen gore the body into a pulp (1).
Niu-ting ch'eng-juh-gni 牛頂成肉泥
10. The hell where the body is flattened between two planks.
Liang-k'wai-pan-kiah-shen-tze 兩塊板夾身子
11. The hell where the heart is triturated.
Ts'o-sin 銼心
12. The hell where the body is scalded with boiling water.
Kwun-shui-t'ang-shen 滾水燙身
13. The hell where the victims are stung by wasps.
Ma-fung-shih 螞蜂螫
14. The hell where the body is bitten by ants.
Ma-i-yao 螞蟻咬
15. The hell where the victims are stung by scorpions.
Hsieh-tze-shih 蠍子螫 (2).
16. The hell where snakes pierce through the body.
Chang-chung-tswan 長虫鑽 (3).

Culprits punished in these hells.

1°. Those guilty of the ten great crimes, and deserving to be hacked to pieces, beheaded or strangled according to the law, are punished in these hells.

2°. Also those guilty of arson.

3°. Those who painted obscene pictures, or indulged in reading bad books.

4°. Physicians who made abortives, and concocted philters and narcotic potions.

(1) Despite the fact that he is reduced to a pulp, still when he passes to the next Court, he appears there in a perfect state, and is tortured again in the same body. Wieger. *Moral Tenets and Customs in China*. p. 371. — *Chinese Superstitions*. Vol. VII. p. 284. note 2.

(2) *Hsieh-tze* 蠍子, a scorpion. *Shih* 螫, to poison, to sting, to bite as a venomous insect. Williams. *Dictionary of the Chinese Language*.

(3) See Illustration n° 51, where a snake entwines the victim, and bites into the hand.

All such culprits are chained to a hollow brass-pillar, which is rubbed over with grease, and filled inside with red-hot fire (1). Then the feet and hands are cut off, the chest is ripped open, and the heart torn out and placed in the mouth.

It is only when those whom they have injured are reborn under other forms, that the culprits are allowed to leave these hells, and appear before the Tenth Court of Hades, where they are changed into animals.

The City of Suicides, Wang-sze-ch'eng 枉死城 (2).

At the right of the Ninth Court stands the City of Suicides, *Wang-sze-ch'eng* 枉死城. It is a place of torments, and is destined for those who killed themselves in a fit of passion, or for slight and trivial motives (3). Those who cut short their lives through fidelity, filial piety, love of chastity or justice, as well as those who fell on the battlefield, are not brought to this hell (4).

It is also false to state, says the "Treatise on the Infernal Regions", *Yuh-lih-ch'ao-chwan* 玉歷鈔傳, that all those who have

(1) This horrible cruelty was perpetrated by the last emperor of the *Shang* 南 dynasty, *Chow-sin* 紂 辛 (12th century B.C.). China was then in close neighbourhood to barbarism. *China Review*. Vol. I. p. 310. — Mc Gowan. *The Imperial History of China*. p. 39.

(2) *Wang* 枉, forced, illegal, wrong. *Sze* 死, death, to die when young. *Ch'eng* 城, a citadel, a walled city. Hence the place in Hades, where those who committed suicide, are imprisoned and tortured. *Williams*. *Dictionary of the Chinese Language*.

(3) China has more suicides than any other country. Suicide among young wives is frequent, as the result of cruel treatment, the tyranny of mothers-in-law, concubinage which produces incessant bickerings and jealousy in the home. Many Chinese commit suicide through revenge. When one wants to injure another, he commits suicide at his door, as he knows this will involve him in a charge of murder, start a lawsuit, and finally ruin him. *Dyer-Ball*. *Things Chinese*. p. 662. — *A. Smith*. *Chinese Characteristics*. p. 221.

(4) See *Chinese Superstitions*. Vol. VII. p. 275. note 2. — *Wieger*. *Moral Tenets and Customs in China*. p. 363, and 381.

Fig. 51



La cité des suicidés — La meule — Les serpents.
The city of suicides — The mill-stone — The snakes.

met a tragic end, or have been unjustly put to death, are confined in this city. Such victims have already suffered enough in the upper world; how could they still be punished in the infernal regions? (1).

The soul of a murdered person wanders through space, or lingers near the spot where the crime was committed (2), awaiting the day when the murderer will die, and appear before the judge of the First Court of Hades. Then the wronged soul follows him (3), accuses him, sees him condemned, gloats over his torments, and having satisfied its vengeance, proceeds to the Tenth Court, where it may now be reincarnated in a new phase of existence.

(1) Wieger. *Moral Tenets and Customs in China*. p. 379.

(2) See *Chinese Superstitions*. Vol. I. p. 89; p. 137-138.

(3) The souls of persons who have died by hanging, or assassination, accuse unceasingly their murderers before the infernal judges, until they obtain full justice. *Chinese Superstitions*, Vol. I. p. 138. — Wieger. *Moral Tenets and Customs in China*. p. 381.

X. TENTH COURT.

President: Chwan-lun-wang 轉輪王.

The Tenth Court of Hades is governed by *Chwan-lun-wang* 轉輪王, or the “King of the Revolving Wheel” (1). It is situated at the foot of the *Wuh-tsiao-shih* rock 沃焦石山 (2), and is perfectly square, each side being 7000 feet long. It contains 81 Boards, all well furnished with tables, chairs and benches, for the accommodation of the numerous officials (3), who transact the important business of transmigration.

All discarnate souls, whether they have passed through the 9 previous hells, or been dispensed therefrom, must appear before this Tenth Court. The good and evil which they have done in their previous existence, are then examined, and it is determined in what class of beings and in what place they must be reborn. Buddhism holds there are only six forms or ways of existence, through which living beings can pass, and under which every thing that has life must be classed (4). These classes are gods, men, *Asuras* (demons

(1) His birthday is celebrated on the 17th of the fourth month. It is he who determines transmigration. Chinese Superstitions. Vol. I. p. 133; Vol. V. p. 582.

(2) *Wuh-tsiao-shih* 沃焦石. Literally the “Rock of Purification”. It is the same as Mount Meru, the fabulous centre of the Buddhist world. It is surrounded by 7 concentric circles of rocks, and is supposed by some to correspond to the Himalaya. Wieger. Moral Tenets and Customs in China. p. 400. note 27. — Monier Williams. Buddhism. p. 120. — Hardy. Manual of Buddhism. p. 1-36 (The Buddhist Universe).

(3) These were men of unblemished character in previous lives. They consented not to be reincarnated in order to help in the underworld. After five years, if they are faultless, they obtain promotion. If they commit mistakes, and let souls escape, they are degraded and sent back to the world to be reborn as men. Wieger. Moral Tenets and Customs in China. p. 383.

(4) Monier Williams. Buddhism. p. 121. — Chinese Superstitions. Vol. VII. p. 257. note 2; p. 258.

Fig. 52



Le Nai-ho-k'iao — Pont du Styx.

The Nai-ho-k'iao — Bridge over the Styx.

inhabiting spaces under the earth), animals, *Pretas* (ghosts ever consumed with hunger), and beings undergoing torments in hell. When a being dies, he must be reborn in one of these six classes, for there are no other possible ways of life. He cannot pass into plants, stones, or other inorganic matter, as in the Brahmanical system. The new being, though wholly unconnected with the previous individual, is heir to the accumulated effects of all his actions (1). All is purely mechanical, and the result of self-acting laws, which neither require nor submit to interference from without. The whole process is fatalistic in the extreme (2). This doctrine of metempsychosis and retribution is the great central principle of Buddhism, and has impressed itself deeply on the mind of the Chinese people.

Before leaving Hades, and passing into a new phase of existence, all souls are led to the "Hall of Oblivion", where an old hag named *Meng* 孟, makes them partake of a special broth, somewhat like the Lethean waters, and which has the effect of making them forget all that happened in their previous lives (3).

A short description of this Buddhist Proserpine may here interest the reader.

Granny Meng, *Meng-p'o* 孟婆, for such is her real name, was

(1) At death, all elements of the previous being are dissolved, like a flame that is put out. There is, therefore, no continuous existence, no personality which passes from one body to another; there is but succession, metamorphosis or rather palingenesis. What passes is *Karma*, or act-force, but this being a moral cause is quite inadequate to produce a physical being. The whole theory is utterly ineffective. Monier Williams. *Buddhism*. p. 110.—*Chinese Superstitions*. Vol. VII. p. 259.

(2) When God and Providence are banished from the world, atheistic philosophy substitutes an impersonal Fate, whose decrees work mechanically, and against which it is vain to struggle, and useless to repine. Edkins. *Chinese Buddhism*. p. 332.—Geden. *Studies in the Religions of the East*. p. 297 (Transmigration).

(3) Very serious inconveniences might arise from a too vivid recollection of the past, and secrets connected with the institutions and appointments of the underworld be let out. *China Review*. Vol. I. p. 304.

born, says the legend, under the Former Han dynasty, *Ts'ien-Han* 前漢 (B.C. 206 — A.D. 25). From her youth upwards, she applied herself to the study of the Buddhist Sutras (1). When grown up she burnt incense, invoked Buddha, kept abstinence, and refrained from killing living beings (2). Oblivious of her past existences, and without concern for the future, she exhorted people to do good, and avoid killing living animals. She refused to marry, and kept chastity her whole lifetime (3). Having reached the venerable age of 80, she still seemed to enjoy the freshness and buoyancy of youth. Eschewing the society of men, she fled to the mountains, and led there a solitary life.

Under the Later Han dynasty, *Heu-Han* 後漢 (A.D. 25-221), it happened that several cunning scoundrels escaped from Hades (4), and remembering the facts of their former lives, divulged the things that took place in the Land of Shades, and how the gods administered the world, from which revelations great troubles ensued. Hereupon, Yama appointed Granny Meng, *Meng-p'o* 孟婆, superintendant of the "Hall of Oblivion", gave her a special quarter in the Tenth Court of Hades, and female demons to attend upon her. When souls are to be reincarnated, they are led into the above hall, where Granny Meng, *Meng-p'o* 孟婆, administers to them her

(1) Buddhism officially entered China A.D. 67, direct from India. No *Sutras* were translated into Chinese before the 3rd or 5th century of the Christian era. The legendary writer is totally ignorant of history.

(2) The crime of killing rests chiefly on the false doctrine of metempsychosis, which ascribes the same soul to animals as it does to men. Faithful Buddhists will not kill the least insect, lest in so doing they should cause death to some deceased ancestor or relative whose soul animates the insect. The monks are vegetarians for the same reason. Edkins. *Chinese Buddhism*. p. 191.

(3) The true Buddhist renounces the world, and leads a celibate monastic life. Monier Williams. *Buddhism*. p. 89.

(4) Owing to the neglect or too great leniency of officials. When such mistakes are made, the judges are degraded and sent back to the world to be reborn in a new condition of life. Wieger. *Moral Tenets and Customs in China*. p. 383.

Fig. 53



Roue de la métempsychose.
The wheel of the Metempsychosis.

magic broth, and immediately they forget all that has taken place in their previous lives (1).

Should a victim show disinclination to take the broth, or attempt to escape, he is caught by the leg with a hook, and the potion is forcibly administered to him. Two fierce demons seize him by the arms, while a third opens his mouth with a crowbar, and pours the draught down his throat with a bamboo pipe.

When they have emptied the cup, the souls advance and step over the "Bridge of Sorrows", *Ku-ch'u-k'iao* 苦楚橋, also known as the "Bridge across the Styx", *Nai-ho-k'iao* 奈河橋 (2), which spans a foaming torrent of dark-red waters, and obstructs the way back to a new phase of existence (3). Upon a large stone-pillar erected on the opposite shore are engraved the following words: "to become a man for the first time is easy, but to act as a man is difficult. To be born again as a man, if one has not behaved well, is an almost impossible task. If you wish a happy transmigration, do good during your coming life, and you will reap hereafter the reward thereof".

As the souls approach the wished-for shore, two fierce demons rush headlong upon them. One is called "Short-Life", *Hwoh-puh-*

(1) See Illustration n° 54. Some writers maintain that this old hag is the same personage as *Yami*, sister of *Yama*. Waddell, describing the Hindu hells, mentions also an old hag, who sits at the entrance to Hades, strips off the clothes from the new arrivals, and hangs them on a tree behind her. Waddell. *The Buddhism of Tibet*. p. 92. — Wieger. *Moral Tenets and Customs in China*. p. 402. note 32. — *Chinese Superstitions*. Vol. VII. p. 251, 276.

(2) *Nai-ho-k'iao* 奈河橋. The Buddhist Styx, so called because the soul cannot help crossing it. *Chinese Superstitions*. Vol. I. p. 85. note 2.

(3) See Illustration n° 52, where two demons compel the victims to pass over the "Bridge of Sorrows", and return to a new life, making throughout endless cycles the round of the created world. The very idea of these repeated births makes metempsychosis a dreaded incubus, from which there is no escape except through *Nirvana*, or the final extinction of self and of all personal existence. Monier Williams. *Buddhism*. p. 324 and 545. — Edkins. *Chinese Buddhism*. p. 48. — *Chinese Superstitions*. Vol. VI. p. 150. note 4; p. 157. note 1; Vol. VII. p. 259. note 1.

ch'ang 活不長, and the other “Quick-Death”, *Tsao-kai-sze* 早該死. These two monsters hurl the victims into the foaming torrent beneath, where they are wafted towards the Four Continents (1), there to be reborn as men, animals, birds, fishes or insects (2).

The romantic story of the “Records of Western Kingdoms”, *Si-yiu-ki* 西遊記 (3), has helped much in popularizing the doctrine of the Buddhist Hades. Here is found related the fanciful descent of the emperor *T'ai-tsung* 太宗 (A.D. 627-650), of the *T'ang* 唐 dynasty, to the Underworld, his interview with the Ten Presidents, and the prolongation of life which he obtained through the connivance of *P'an-kwan* 潘官, the registrar who keeps the “Book of Life and Death”.

(1) According to Buddhist cosmogony, these 4 continents or islands, lie respectively South, East, North, and West of M^t Meru, the fabulous mountain forming the centre of the universe. India and China are comprised within the limits of the first continent. Mayers. Chinese Reader's Manual. p. 310.—Chinese Superstitions. Vol. I. p. 133. note 2.

(2) See the “Wheel of Metempsychosis”. Chinese Superstitions. Vol. I. Illustration n° 60; Vol. VII. Illustration n° 53.

(3) *Si-yiu-ki* 西遊記. A fanciful account of the adventures of a Buddhist monk, named *Yuen-chwang* 元莊, who went to India in the 7th century, and after sojourning 17 years in the country, returned with 657 volumes, images and pictures, all relating to Buddhism. Wylie. Notes on Chinese Literature. p. 202.—Giles. Chinese Biographical Dictionary. p. 313.

Fig. 54



Mong-pouo niang-niang — La tisane de l'oubli.
The Goddess Mêng-puo — The elixir of forgetfulness.

ARTICLE XI.

MARICHI, GODDESS OF THE DAWN.

Chun-t'i 準提 (1).

Marichi, according to Brahmanic mythology, was held to be the personification of Light, and the Goddess of the Dawn. Chinese Buddhists rendered the Sanscrit name by the term *Chun-t'i* 準提, and represented her as a female with eight arms, two of which hold aloft emblems of the sun and moon (2). In Tibet, she is believed to be incarnate in every successive abbess of the monastery of Semding (3). A legend records that one of these ladies had an excrescence at the back of the head, which resembled a sow's ear. When the goddess is represented with three heads, the one at the right is that of a sow (4). Besides being the Goddess of the Dawn, she is also deemed to protect nations from the fury of war.

In later times, Taoists borrowed this goddess from Buddhism, and made her a stellar deity. Under this aspect, she is addressed as "Queen of Heaven", *T'ien-heu* 天后, and "Mother of the

(1) *Marichi*. Literally "Ray of Light". In Brahmanic mythology, the offspring of Brahma, personification of Light and Goddess of the Dawn. She is represented as a female with 8 arms, 2 of which hold aloft the sun and moon. Hindus, Taoists and Japanese Buddhists have also made her a stellar divinity, and believe her to reside in the Great Bear. The 7 pigs that sometimes draw her chariot may represent the 7 stars of *Ursa Major*, or the 7 horses that drew the chariot of the sun. Eitel. Sanscrit-Chinese Dictionary. p. 74. — Getty. The Gods of Northern Buddhism. p. 117-118. — Johnston. Buddhist China. p. 278. — Beal. A Catena of Buddhist Scriptures from the Chinese. p. 412. — Chinese Superstitions. Vol. V. p. 577. note 4.

(2) See Illustration n° 55, where she is represented as here described.

(3) Getty. The Gods of Northern Buddhism. p. 117 (*Marici*, Goddess of the Dawn).

(4) In China and Japan, the sow's head is represented on the right; in India, it is always on the left. Getty. The Gods of Northern Buddhism. p. 119.

Southern Dipper", *Teu-mu* 斗姆 (1). They have also given her a husband, the "Worthy Deva, Father of the Southern Bushel", *Teu-fu t'ien-tsun* 斗父天尊, and nine children. The whole legend that follows ignores the Hindu origin of this Buddhist goddess (2), and makes her a purely Taoist deity, even changing the sex, and transforming her into a warrior.

During the wars which marked the close of the *Shang* 商 dynasty, and heralded in the *House of Chow* 周 (12th century B.C.), numerous Gods, Buddhas, Immortals and Genii joined in the fray, and favoured some the ones, and some the others, of the two combatants. The fanciful feats of these legendary beings fill several chapters of the work entitled the "Art of making Gods", *Fung-shen yen-i* 封神演義 (3). Endowed with the most marvellous powers, they transform themselves at will, assume the most fantastic shapes, appear with several heads, arms and feet, render themselves invisible, or sally forth as giants armed with magic weapons.

They need but say a word, and monsters arise on all sides, biting, tearing, belching forth poisonous vapours, while others fill the air with fiery flames and dense clouds of smoke.

(1) *Teu-mu* 斗姆. A Taoist Goddess, supposed to reside in the Dipper. She is probably the Hindu *Chun-t'i* 準提, or Goddess of Light. Williams. Dictionary of the Chinese Language. — Eitel. Sanscrit-Chinese Dictionary. p. 75.

(2) Tantra Buddhism, in the 7th and 8th century of the Christian era, much disfigured this goddess, attributing to her powerful *Dharanis* (magic formulas), and giving her a warlike character. It was at this degenerate period that Taoists appropriated her from Buddhism, and set her up in their own Pantheon. Johnston. Buddhist China p. 278-279. — Beal. A Catena of Buddhist Scriptures from the Chinese. p. 411 (The Dharani of Chun-t'i).

(3) The Art of making Gods, *Fung-shen yen-i* 封神演義. This work is a tale regarding the adventures of *Wu-wang* 武王, founder of the *Chow* 周 dynasty (12th century B.C.), in his contest with *Chow-sin* 紂辛, last ruler of the *House of Shang* 商. It contains 100 chapters, most of which are utterly fanciful and filled with fabulous imaginations. Wylie. Notes on Chinese Literature. p. 204.

Thunder and lightning strike terror into the enemy's ranks, fiery dragons flit through the air, dark clouds shower forth red-hot arrows; sabres and lances drop from the heavens, and assail the combatants; the earth quakes to its very centre, and the pillars of heaven tremble on their foundations. Such are the battles waged by these fanciful beings!

The Immortal *Chun-t'i* 準提 (1) is especially distinguished among those heavenly warriors, and takes a leading part in the battles of the day.

The two armies are drawn up for battle. General *K'ung-süen* 孔宣 holds the "Defile of the Golden Cock", *Kin-ki-ling* 金雞嶺, while *Kiang Tze-ya* 姜子牙 (2) endeavours to storm the passage, but fails in the attempt.

The Generals and staff-officers of the army assemble in order to determine how to gain the victory, when all of a sudden *Chun-t'i* 準提 appears in their midst. *Kiang Tze-ya* 姜子牙 and *Jan-teng* 燃燈 (3) advance to greet him. He arrived from the Western Paradise, and wanted *K'ung-süen* 孔宣 to accompany him to the land of eternal bliss, as the knowledge and virtue of the renowned General were then ripe for receiving such a reward. *K'ung-süen* 孔宣 fought on the side of the *Shang* 商 dynasty, and it was deemed that by spiriting him away, the war would be thus ended, and his glorious deeds rewarded as they deserved it.

Chun-t'i 準提, therefore, approached *K'ung-süen* 孔宣, to obtain his consent to the scheme, but the latter refused, and finally

(1) *Chun-t'i* 準提, appropriated by Taoists, is no longer the Goddess of the Dawn, but an Immortal with warlike attributes.

(2) *Kiang Tze-ya* 姜子牙. Chief Councillor to *Wen-wang* 文王 (12th century B.C.). He is said to have exercised authority over the spirits of the unseen world. Giles. Chinese Biographical Dictionary. p. 135. — Chinese Superstitions. Vol. IV. p. 428-432.

(3) *Jan-teng* 燃燈. A Buddhist divinity, whom Taoists have endeavoured to make one of their own Immortals. See Chinese Superstitions. Vol. VI. p. 91-92.

the two heroes engaged in a single combat. After a short time, *Chun-t'i* 準提 soared aloft into the air, and appeared with 18 arms and 24 heads (1), while each of his hands held various charms (2), of which the following are the principal:

- 1°. A rosary of precious stones.
- 2°. An umbrella cover.
- 3°. A garland of flowers.
- 4°. The viscera of fish.
- 5°. A magic wand.
- 6°. A precious tankard.
- 7°. A golden bell.
- 8°. A golden vial.
- 9°. A golden bow.
- 10°. A silver trident.
- 11°. A banner.
- 12°. A sharp-edged hatchet.
- 13°. A branch of the *Asoka-tree* (3).

He cast a silken cord round the neck of *K'ung-süen* 孔宣, touched him with his magic wand, and bade him resume his original form (4). The warrior was forthwith transformed into a red peacock, having only one eye. *Chun-t'i* 提準 mounted on its

(1) *Marichi*, Goddess of the Dawn, had several representations, some with 4 arms, some with 8, and another with 16. She might even have 18. The representation with 16 or 18 arms was warlike. As such, she bore in her hands a sword, hatchet, bow, arrow and thunderbolt. She also carried a rosary, lotus, vase etc. All these Tantra symbols were borrowed by Taoism. Getty. *The Gods of Northern Buddhism*. p. 115.

(2) See on the *Dharanis*, or magic formulas attributed to *Chun-t'i*. Beal. *A Catena of Buddhist Scriptures from the Chinese*. p. 411-415.

(3) *Asoka-tree*. It was between the *Bodhi-tree* and the *Asoka-tree* that Buddha was born. The flower is red, somewhat like a rose, with small jagged leaves. Getty. *The Gods of Northern Buddhism*. p. 165.

(4) All these extravagant feats are performed by magic, an art utterly condemned by science, as its means are irrational, silly, and ineffective to produce the desired results. Jevons. *Comparative Religion*. p. 72.

準提



Tchoen-ti.

Chun-ti.

Or the Goddess of the Dawn.

back, and flying aloft bore away to the Western Paradise his Lord and Master. A streak of golden-tinted clouds marked his flight through the air.

Its defender having been spirited away, the “Defile of the Golden Cock”, *Kin-ki-ling* 金雞嶺, was forthwith occupied, and the invading army approached the city of *Kiai-p'ai-kwan* 界牌關. Here, the forces of the enemy were strongly entrenched, and protected by a host of Genii and Immortals (1). Foremost among the latter was the famous Taoist, the “Heaven-pervading Sovereign Teacher”, *T'ung-t'ien kiao-chu* 通天教主, whose powerful charms rendered the combatants invulnerable.

Lao-tze 老子 (2), accompanied by the “Beginning, honoured of Heaven”, *Yuen-shi t'ien-tsun* 元始天尊 (3), and the “Immortal who leads to the Western Paradise”, *Tsieh-yin tao-jen* 接引道人, descended from the blissful regions on high, and took part in the memorable siege of the place. The city had 4 gates, and these Heavenly Beings were but 3, so they determined to summon *Chun-t'i* 準提 to assist them, and thus each entrance would be assailed by an Immortal.

Chun-t'i 準提 was ordered to storm the gate where all Genii had hitherto perished, *Tsüeh-sien-men* 絕仙門 (4). This place

(1) Taoism embodies ancient Nature and Spirit-worship, and peoples the world with gods, goddesses, genii, Immortals, and other fabulous beings. Its folk-lore is filled with extravagance, magic transformations, and battles of the genii, which surpass in fanciful inventions our best fairy tales of the West.

(2) *Lao-tze* 老子, or *Lao-kün* 老君, the old or venerable philosopher. Born B.C. 604, time and place of death unknown. He founded the Taoist system of philosophy and mysticism, improved upon by his disciples. Mayers. Chinese Reader's Manual. p. 110. — Chinese Superstitions. Vol. V. p. 615; Vol. VI. p. 2. note 3.

(3) See on this fabulous being, invented by Taoism. Chinese Superstitions. Vol. VI. p. 11 (The Three Pure Ones).

(4) *Tsüeh* 絕, to exterminate, to utterly destroy. *Sien* 仙, an Immortal, a genius or fairy. They are inferior to gods, and have the power of becoming invisible. *Men* 門, a gate, an entrance. Williams. Dictionary of the Chinese Language.

was protected by the "Heaven-pervading Sovereign Teacher", *Tung-t'ien kiao-chu* 通天教主. The bravest combatants who endeavoured to seize it, and enter thereby into the city, had lost their lives in the engagement. As they crossed the threshold, a peal of thunder burst forth, and hurled a bolt at the intruder, who fell lifeless to the ground (1).

Chun-t'i 準提 undaunted, advanced at the head of his troops, when suddenly a flash rent the air, and the mysterious bolt crashed over his head. Hereupon the warrior raised aloft his *Asoka* branch, and forthwith thousands of golden lotus-flowers filled the air, and forming a shield, protected him from all danger. The gate was then stormed. The other Immortals were equally successful, and thus all four entered simultaneously the city. The "Heaven-pervading Sovereign Teacher", *T'ung-t'ien kiao-chu* 通天教主, astride on a buffalo and surrounded by his warriors, resolved to oppose their advance. With uplifted sword, he rushed upon the "Immortal who leads to the Western Paradise", *Tsieh-yin tao-jen* 接引道人 (2), and whose only defence was his fly-flap. As he waived it about, a five-coloured lotus-flower arose in the air, and foiled the sabre-cut aimed at his person. Meanwhile, *Lao-tze* 老子 attacked him from the rear, while the "Beginning, honoured of Heaven", *Yuen-shi t'ien-tsun* 元始天尊, warded off his blows with his magic pearl, *Jü-i* 如意 (3). Finally *Chun-t'i* 準提

(1) The use of thunder and lightning is an essential part of the magic of Taoism. De Groot. *The Religious System of China*. Vol. VI. p. 1040. — *Chinese Superstitions*. Vol. III. p. 229. note 2.

(2) The Immortal, who leads to the Western Paradise, *Tsieh-yin tao-jen* 接引道人. This is a plagiarism from Buddhism, where we find *Amitabha*, the Buddha of Boundless Light, who leads to the Western Paradise. See *Chinese Superstitions*. Vol. VI. p. 106-114.

(3) *Jü-i* 如意. Literally, "as you wish". In reality, one of the *Saptaratna*, or Seven Precious Things, *Ts'ih-pao* 七寶, a fabulous pearl. In China, it is a symbol of Buddhism, and gods bear it in their hands. It is found also in the hands of Taoist deities, and seems to have been borrowed from Buddhism. Eitel. *Sanskrit-Chinese Dictionary*. p. 122 (*Saptaratna*). — Laufer. *Jade* (A Study in Chinese Archæology and Religion). p. 339.

summoned to his aid the mysterious peacock, which assuming the form of a warrior with 24 heads and 18 arms, entwined therewith the body of the "Heaven-pervading Sovereign Teacher", *T'ung-t'ien kiao-chu* 通天教主, while *Lao-tze* 老子 dealt him such heavy blows that fire issued from his eyes, mouth and nostrils. Reduced to extremities, *Chun-t'i* 準提 strikes him with his magic wand, and falling from the back of his buffalo, he disappears over the horizon under the shape of a dust-storm.

The "Beginning, honoured of Heaven", *Yuen-shi t'ien-tsun* 元始天尊, thanked *Chun-t'i* 準提 for his invaluable assistance in taking the city, and the gods returned to their blissful abodes in the Western Paradise (1).

Smarting under his wounds and defeated, the "Heaven-pervading Sovereign Teacher", *T'ung-t'ien kiao-chu* 通天教主, swore vengeance against his antagonists. Summoning to his aid the genii of the 28 constellations (2), he sallied forth from the fortified place of *T'ung-kwan* 潼關, and attacked the troops of *Wu-wang* 武王 (3). Here again, *Chun-t'i* 準提 carried the day, and defeated his two opponents. Armed with his magic sword, *Wu-yun* 烏雲 engaged in a single combat with *Chun-t'i* 準提, and endeavoured to pierce him with a sword-thrust, but the warrior opened his mouth, and lo! a blue lotus-flower sprang forth and arrested the weapon. A

(1) The Taoist heavens is situated in the region around the North Pole, or in the Islands of the Genii. The idea of a Western Paradise is entirely Buddhistic. Taoism is the most abject of all the religions that the world has known, and never rose till it borrowed from Buddhism. Edkins. *Religion in China*. p. 63.

(2) These are 28 stellar mansions, or resting-places of the sun and moon in their revolutions. Some correspond with our signs of the zodiac, though all are not included within 23° North or South of the ecliptic. Mayers. *Chinese Reader's Manual*. p. 358.

(3) *Wu-wang* 武王 (B.C. 1169-1116). The posthumous title of the founder of the *Chow* 周 dynasty. He took the lead in a vast assembly of the nobles and people, and engaged the forces of *Chow-sin* 紂辛, completely overthrowing the tyrant and his dynasty. Mayers. *Chinese Reader's Manual*. p. 264.

second attack failed likewise, *Chun-t'i* 準提 only extending his middle finger, and forthwith a white lotus-flower appeared, and acting as a bulwark, shielded him from danger. "Lay down your arms, cried *Chun-t'i* 準提, and accompany me to the Western Paradise. Cease to uphold the cause of the *Shang* 商 dynasty, and do not compel me to transform you into your original form". A curse was hurled back at him, and raising his magic sword, the genius aimed a blow at the head of his adversary. The latter eluded it, by means of a lotus-flower, which suddenly sprang up. Enraged at this failure, he became infuriated, but *Chun-t'i* 準提 waived his fly-flap, and shattered the sword to pieces, leaving in his hand only the hilt.

Maddened with anger, he seized his bludgeon, and endeavoured to crush his enemy to death. *Chun-t'i* 準提 summoned to his assistance his disciple, the "Genius of Fire and Water", *Shui-hwo t'ung-eul* 水火童兒 (1). The genius appeared bearing a bamboo-cane in the hand. As he stretched it out like a fishing-rod, he caught a large tortoise, which appeared wriggling in the air. This monster was none other than *Wu-yun* 烏雲, who thus resumed his original form. The disciple mounted on its back, and borne through space, soon reached the Western Paradise (2).

The "Heaven-pervading Sovereign Teacher", *T'ung-t'ien kiao-chu* 通天教主, being still undefeated, *Chun-t'i* 準提 had to assume his warrior form, and employ all his magic power in order to crush him. After a protracted struggle, he wielded his *Asoka* branch, and shattered to pieces the sword of his adversary. The latter, now disarmed and utterly defeated, disappeared through the air in the shape of a dust-storm. *Chun-t'i* 準提, seeing his enemy

(1) *T'ung-eul* 兒童, or *T'ung-tze* 童子, a boy, a lad under 15 years and unmarried, a youth. The genius appeared in the freshness and vigour of youth. Williams. Dictionary of the Chinese Language.

(2) The Western Paradise. The blissful land to which all Buddhists in China and Japan aspire nowadays. Taoists borrowed the idea from Buddhism, and placed therein their own Immortals, genii and other fanciful beings. See Mc Gowan. Chinese Folk-Lore. p. 1-11 (A Chapter on Fairies).

vanquished, did not even pursue him, and thus the battle was successfully ended.

A disciple of the "Heaven-pervading Sovereign Teacher", *T'ung-t'ien-kiao-chu* 通天教主, the fairy *P'i-lu-sien* 毗盧仙 (1), seeing his master twice defeated, gave up the struggle, and accompanied *Chun-t'i* 提準 to the Western Paradise, where he became a Buddha under the name of *Vairocana*. This famous god, according to the above legend, was originally a Taoist Immortal.

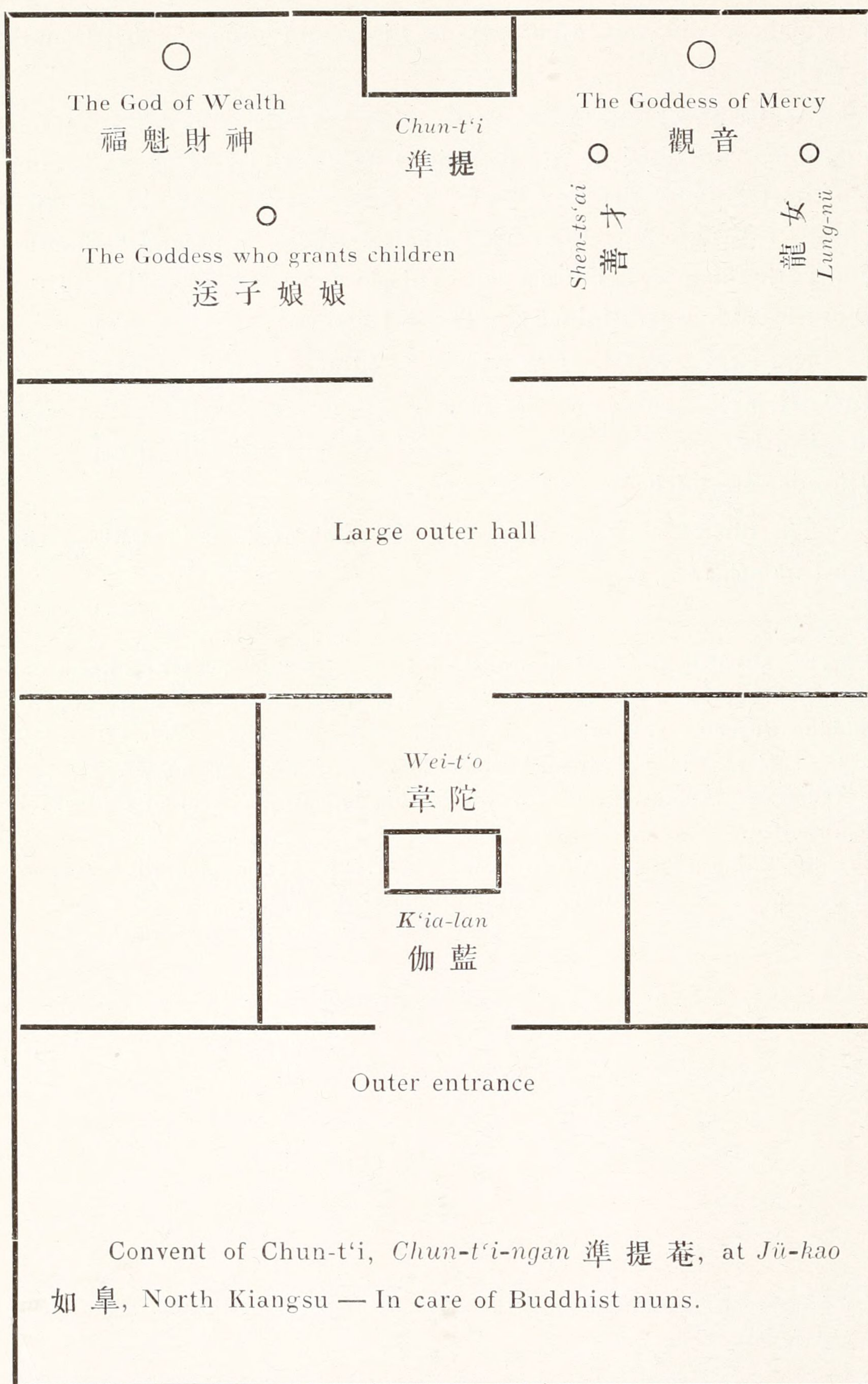
Nowadays, *Chun-t'i* 準提 is worshipped both in Buddhist and Taoist temples. The original idea is almost entirely ignored, except in pictorial art, where she, or he, is represented with 8 arms and 3 heads, of which one is that of a sow (2).

The birthday of the above deity is celebrated on the 16th of the third month (3).

(1) *P'i-lu* 毗盧. The first of the 5 Dhyani Buddhas, later on known as *Adi-Buddha* (The Primordial Buddha), Nirvana Buddha, and *Vairocana*, or Buddha Supreme and Eternal. See Chinese Superstitions. Vol. VI. p. 119-123. Taoists here endeavour to make him one of their Immortals.

(2) See Illustration n° 55, where this monstrous form of *Chun-t'i* is represented.

(3) Chinese Superstitions. Vol. V. p. 577. — Edkins places it on the 6th of the third month. Edkins. Chinese Buddhism. p. 208.



ARTICLE XII.

TUTELARY GODS OF BUDDHIST TEMPLES.

K'ia-lan 伽藍 (1).

Besides the tutelary gods which Buddhism borrowed from India: *Brahma*, *Indra*, *Veda*, there are also others of purely Chinese origin. These latter are known as *K'ia-lan* 伽藍. Their function is that of menials of the temple or monastery, gate-keepers, cleaning and sweeping the courtyards, and fetching water from the well. Their images are generally placed near the front entrance to the temple, while to the rear is found that of *Veda*, *Wei-t'o* 韋陀, valiant protector of Buddhism.

In the romantic legend of *Miao-shen* 妙善, these tutelary gods have been mentioned in connexion with the princess. When she was a novice in the "Monastery of the White Sparrows", *Peh-tsioh-sze* 白雀寺, and performed there the most menial duties, the Dragon-king, *Lung-wang* 龍王, opened up for her a fountain of waters beside the kitchen, the genii of the eight heavenly grottoes brought her all kinds of fruit, and the protecting gods of the monastery, *K'ia-lan* 伽藍, swept the courtyard for her (2).

In a notice upon the Hindu Rishi, *Ta-sheng* 大聖, we read that a disciple of Buddha, called *K'ia-lan* 伽藍, making excavations for a Buddhist monastery, unearthed a slab, which belonged to the

(1) *K'ia-lan* 伽藍. Tutelary gods or protectors of monasteries (*Sangharama*). They comprise some of the higher Chinese divinities, such as the God of War, *Kwan-ti* 關帝, the 4 Maharajas, or Heavenly Kings, *Veda*, and even others who are not genuinely Buddhistic, as Confucius, *Wen-ch'ang*, and the "kitchen god" (of Taoist origin), who is found in every Buddhist monastery. They are generally placed in the outer hall, or near the front entrance to the temple. Edkins. *Chinese Buddhism*. p. 245. — Hackmann. *Buddhism as a Religion*. p. 214. — *Chinese Superstitions*. Vol. IV. p. 461. note 2; Vol. VI. p. 155. note 1.

(2) See *Chinese Superstitions*. Vol. VI. p. 155. note 1 (*K'ia-lan*).

ancient “Monastery of Copious Incense”, *Hsiang-tsih-sze* 香積寺 (1), and also a golden statue of Buddha, the “World-illuminating King”, *P’u-chao-wang-fuh* 普照王佛. Hindu Annals inform us that *K’ia-lan* 伽藍 was one of Buddha’s disciples, and his name is frequently mentioned among those who listened to the founder’s teaching.

As Sakyamuni is the Buddha of the present *kalpa*, he sometimes sends *K’ia-lan* 伽藍 to invite the gods and goddesses to come to the “Temple of Thunder”, *Lei-yin-sze* 雷音寺, and enjoy the banquet served up in this heavenly mansion.

These tutelary gods, *K’ia-lan* 伽藍, are represented in a sitting or standing posture, and with three eyes, one of which is in the middle of the forehead (2).

A modern tutelary god — The divine graduate, *Shen-siu* 神秀.

The *K’ia-lan* 伽藍, as stated above, are door-keepers and watchers in Buddhist temples. According to a legend, dating back to the seventh century of the Christian era, *Shen-siu* 神秀, sixth patriarch of Buddhism for Northern China (3), and contemporary of *Hwei-neng* 慧能, the legitimate successor of Bodhidharma, and sixth patriarch of the South, was also appointed by the God of War,

(1) *Hsiang* 香, fragrant, sweet, perfume, incense. *Tsih* 積, to pile up, to accumulate. *Sze* 寺, a Buddhist monastery. Williams. Dictionary of the Chinese Language.

(2) See Illustration n° 56, where this protecting genius is represented sitting beside Buddha, the “World-illuminating King”.

(3) The Northern and Southern Schools of Buddhism were at variance with each other at this period. The Northern was contemplative, and paid much attention to the heart; the latter was boldly speculative, with a nihilistic tendency, and denying everything external to the mind. Both are said, however, to hold in common the doctrine that the heart is Buddha. These tenets, identifying Nature, Buddha, man, the mind, the heart, and all things, are distinctively Pantheistic. Edkins. Chinese Buddhism. p. 162 (Schools of Esoteric Buddhism).

Fig. 56



Pou-tchao-wang aide Kia-lan à garder la pagode de Kia-li.

Pu-chao-wang helps Kia-lan to guard the Kia-li temple.

Kwan-kung 關公 (1), to be the guardian of Buddhist temples. This appointment took place in the following manner.

When *Shen-siu* 神秀 was fully initiated as a Buddhist monk by his teacher *Hung-jen* 弘忍, he set out on a visit to the "Yellow-prune hills", *Hwang-mei-shan* 黃梅山. On reaching *Tang-yang* 當陽, near the "Hill of the Pearly Brook", *Yuh-ts'üen-shan* 玉泉山, a large snake came forth from the thicket, and advanced towards him. *Shen-siu* 神秀, unawed by the monster, remained unmoved. Next day, he found a heap of gold beneath a tree, and with this treasure erected a large monastery. The inhabitants of the place were wont to honour specially the God of War, *Kwan-kung* 關公, whose shrine was recently destroyed by *Shen-siu* 神秀. This sacrilegious act had no sooner taken place, than a dark cloud obscured the heavens, and the God of War, *Kwan-kung* 關公, appeared in the air. Mounted on his charger, and brandishing his sword (2), he asked *Shen-siu* 神秀 why he demolished his temple. *Shen-siu* 神秀 terrified at the threats of the terrible god, restored the shrine recently destroyed, but in punishment for his crime, the God of War, *Kwan-kung* 關公, condemned him to fulfil the office of gate-keeper and guardian therein, and thus be a *K'ia-lan* 伽藍 to the end of his days.

Owing to the above legend, people generally consider that *Shen-siu* 神秀 is also a *K'ia-lan* 伽藍, and guardian of Buddhist temples.

This new tutelary god was a disciple of *Hung-jen* 弘忍, fifth Buddhist patriarch of Southern China (3). In early youth he was a Confucian scholar, and obtained the B.A. degree, *Siu-ts'ai* 秀才 (4), but subsequently became a Buddhist monk. When appointed

(1) See on the God of War. Chinese Superstitions. Vol. VI. p. 71-88.

(2) See Chinese Superstitions. Vol. VI. p. 72. Illustration n° 13 (*Kwan-kung* and *Chow-ts'ang*).

(3) See full list of these Patriarchs. Edkins. Chinese Buddhism. p. 435.

(4) *Sui-ts'ai* 秀才. Literally "Budding talent". This was the first degree conferred in the old style competitive examinations. By Imperial decree dated September 2, 1905, these examinations were totally abolished.

door-keeper by the God of War, *Kwan-kung* 關公 (1), the word *Shen* 神 (2) was added to his literary degree, thus giving him the title of *Shen-siu* 神秀, or “divine graduate”.

(1) According to Edkins, the God of War is also one of the high tutelaries, or protectors of Buddhist temples. Edkins. *Chinese Buddhism*. p. 245. — *Chinese Superstitions*. Vol. VII. p. 313. note 1.

(2) *Shen* 神, a spirit, a god in the usage of pagans, divine, spiritual, superhuman. Williams. *Dictionary of the Chinese Language*.

ARTICLE XIII.

VEDA, PROTECTOR OF BUDDHIST TEMPLES.

Wei-t'o 韋陀.

Veda, or *Wei-t'o* 韋陀, as he is called in Chinese, is a tutelary *Deva* borrowed from India and Tibet (1). He is General-in-Chief under the four Maharajas, or Great Heavenly Kings, *Sze-ta-t'ien-wang* 四大天王, who watch over every Buddhist temple. In China, he is regarded as the special protector of all monastic buildings, and also as "defender of the faith", *Hu-fah* 護法 (2). When the supplies of the monastery fail, he is prayed to, and expected to help in replenishing them. He is represented as a warlike, fierce figure, with sword in hand, which sometimes rests crosswise above the arms folded in prayer (3).

His image is found in the outer hall, near the entrance, behind that of Maitreya, *Mi-leh-fuh* 彌勒佛, the Future Buddha (4). The reason of this position is obvious. The future, the things that are to come, are no concern of his. The sole duty of *Wei-t'o* 韋陀 is to stand guard over the monks and their sanctuary. He, therefore, looks inward, facing the principal sanctuary.

All that we know about this fabulous *Deva*, *T'ien* 天, is gleaned from the *Suvarna-prabhasa Sutra*, *Kin-kwang-ming-king* 金光明

(1) Edkins. *Chinese Buddhism*. p. 207. — Hackmann. *Buddhism as a Religion*. p. 213. — Johnston. *Buddhist China*. p. 370. — Eitel. *Sanskrit-Chinese Dictionary*. p. 165. — Waddell. *The Buddhism of Tibet*. p. 371. — *Chinese Superstitions*. Vol. II. p. 159. note 1; Vol. V. p. 589; Vol. VII. p. 238. note 1.

(2) Edkins. *Chinese Buddhism*. p. 207. — Johnston. *Buddhist China*. p. 367. — Eitel. *Sanskrit-Chinese Dictionary*. p. 165.

(3) Hackmann. *Buddhism as a Religion*. p. 213. — Edkins. *Chinese Buddhism*. p. 240. — *Chinese Superstitions*. Vol. VII. Illustration n° 57 (The *Deva Wei-t'o*).

(4) Edkins. *Chinese Buddhism*. p. 240. — Hackmann. *Buddhism as a Religion*. p. 215. — Johnston. *Buddhist China*. p. 370.

經, the Tantra Classic of "Golden Light and Brightness" (1), which is the first work that alludes to him. *Wu-ti* 武帝 (A.D. 502-550), of the *Liang* 梁 dynasty, mentions also his name, and calls him a Deva, *T'ien-shen* 天神, but describes none of his functions. He acquired importance in China especially under *Kao-tsung* 高宗 (A.D. 650-684), of the *T'ang* 唐 dynasty. At this time, the visionary monk *Tao-süen* 道宣 (2), while engaged in writing the rules of the *Vinaya* (3), received revelations from General Wei, *Wei-tsiang-kün* 韋將軍, and henceforth the worship of *Wei-t'o* 韋陀, as heavenly protector, became general in Buddhist monasteries.

Several writers, among whom Noël Peri, of the French Oriental School, at Hanoi, hold that the transcription of the name varied in later times, owing to the ignorance of copyists. Hence, we find instead of *Wei-t'o* 韋陀 (also written 韋馱) *Kien-t'o* 建馱, a misprint copied in Korean and other editions of Buddhist Sutras. Some infer from this that *Wei-t'o* 韋陀 had never any reality beyond the ravings of the Buddhist brain, and is an entirely fictitious deity (4).

(1) The *Suvarna-prabhasa Sutra*. A Tantra work, falsely ascribed to Sakyamuni. It is one of the 9 Dharmas of the Nepalese. The Shaman *Dharmaraksha* translated it into Chinese about A.D. 416. Beal. Four Lectures on Buddhist Literature in China. p. 20.—Eitel. Sanscrit-Chinese Dictionary. p. 138.—Wylie. Notes on Chinese Literature. p. 205.

(2) *Tao-süen* 道宣. A Buddhist monk, who lived in the monastery of "Western Brightness", *Si-ming* 西明, at *Ch'ang-ngan* 長安. In the latter days of his earthly career, General Wei, son of the gods and ruler of demons, appeared to him, and approved all his writings. Henceforth the statue of *Wei-t'o* 韋陀 was erected in all Buddhist temples, and the Deva was held to be the heavenly protector of monasteries. Bulletin de l'Ecole Française d'Extrême-Orient. Vol. XVI (1916). p. 46-50 (*Wei-t'o*).

(3) *Vinaya*. One of the three great divisions of the Buddhist Canon, embracing all the rules of monastic organization and discipline. Eitel. Sanscrit-Chinese Dictionary. p. 169.

(4) Bulletin de l'Ecole-Française d'Extrême-Orient. Vol. XVI (1916). p. 43; Vol. XVIII (1918). p. 36 (Note additionnelle à l'étude sur *Wei-t'o*).

The following legendary account, taken from the “General History of Spirits and Immortals”, *Shen-sien t'ung-kien* 神仙通鑑 (1), confirms the above details, and has furnished the basis of all representations and images of *Wei-t'o* 韋陀, which are found in Buddhist temples down to the present day.

The “Honoured One”, *Jü-lai* 如來, sent an invitation, begging all the Buddhas to assist at a banquet in the “Thunder-Palace”, *Lei-yin-kung* 雷音宮, of the Western Heavens. General *Wei-t'o*, *Wei-t'o tsiang-kün* 韋陀將軍, was entrusted with the duty of receiving them (2). Wearing his helmit and military costume, his sword placed crosswise over the chest, and his hands devoutly joined, he introduced the divine guests into the banquet hall.

Dipamkara, *Jan-teng-fuh* 燃燈佛 (3), said to the Buddhas: “this distinguished personage is *Wei-t'o* 韋陀. He was my disciple, and practised virtue from early youth. He is now General-in-Chief under the Four Heavenly Kings, *Sze-ta t'ien-wang* 四大天王. In a day, he can visit three continents of the Buddhist world; his power is unbounded, and he hears the prayers of all those who beg his assistance. He is called the “Honoured of Heaven”, *T'ien-tsun* 天尊 (4), and valiant protector of Buddhism in the three continents of the present *kalpa*. All proclaim his mercifulness and love of suffering mortals”.

(1) General History of Spirits and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. A Taoist work first published in 1640. It comprises a series of biographical sketches, for the most part fabulous and legendary, of 800 saints, sages and divinities, selected chiefly from the ranks of Taoists, with a few Buddhist characters admitted into the number. Wylie. Notes on Chinese Literature. p. 223.—Chinese Superstitions. Vol. VII. p. 278. note 5.

(2) The *K'ia-lan* 伽藍, or inferior Tutelary deities, also fulfil this function. See Chinese Superstitions. Vol. VII. p. 314.

(3) See on this fabulous being, the first of the 24 mythical Buddhas, who appeared before Sakyamuni. Chinese Superstitions. Vol. VI. p. 89-102.

(4) The “Honoured of Heaven”, *T'ien-tsun* 天尊. This title is also given to Taoist divinities, and is sometimes the equivalent of “Deva”, *T'ien* 天. See Chinese Superstitions. Vol. VI. p. 11-12.

The above legend is silent on the origin of *Wei-t'o* 韋陀, but tells us his teacher was Dipamkara, the first of the 24 mythical Buddhas who appeared before Sakyamuni. He is also said to have been Generalissimo under the Four Maharajas, or Demon-kings, who guard the Buddhist world from the attacks of *Asuras* (1), and his duty is to protect Buddhism and Buddhist monasteries from all external foes.

Images of *Wei-t'o* 韋陀 represent him as here described. Visitors to Buddhist temples may easily recognize this martial figure, with helmit on the head, sword reposing crosswise on the breast, and the hands joined in an attitude of prayer. The sword is sometimes replaced by a wand, or knotty stick (2), with which he smites demons, and dispels their attacks on the Buddhist brotherhood. His statue is generally placed near the outer entrance to the temple, and he is sometimes accompanied by the tutelary genii known as *K'ia-lan* 伽藍. When a long way leads up to a temple, erected on the summit of a mountain or hill, his image is placed in small shrines at the turning points of the road. He thus wards off all noxious influences from pilgrims, who proceed to worship Buddha.

Sometimes Buddhist monks travel about collecting money for the construction or repair of a monastery. This is called "begging for pious purposes", *Hwa-yuen* 化緣 (3). Monks sent out for such a purpose, must first of all obtain permission for begging from the local magistrate, who approves them, and the work for which

(1) *Asuras*. Evil demons, who like the Titans of Greek mythology, are always at war with the gods. They dwell under the foundations of M^t Meru, the fabulous centre of the Buddhist universe. Monier Williams. Buddhism. p. 219.

(2) Edkins must have had this in view when he wrote: "he holds a sceptre-shaped weapon of assault, usually resting on the ground". Edkins. Chinese Buddhism. p. 240.

(3) *Hwa* 化, to transform, to pass into metempsychosis. *Yuen* 緣, cause, on account of. Hence literally to do a good work, contribute some alms in view of, and in order to merit a happier rebirth. Williams. Dictionary of the Chinese Language.

Fig. 57

韋馱



Wei-t'ouo-pou-sah.
The Pu-sah Wei-t'uo.
Protector of Buddhist Temples.

funds are requested. This approval is given in writing, and states that such and such a monk, of such a Buddhist monastery, is authorized to collect alms for the construction of a temple. The day of the month and year is then added, and the official affixes his seal on the document.

The monk shows this card to the police-inspector, *Pu-t'ing* 捕廳 (1), and begs the gentry of the locality to help him in the prosecution of his good work. When all preliminaries have been duly complied with, he places a portable shrine of *Wei-t'o* 韋陀 on his shoulders, and sets out on his journey. This shrine is a small box, strapped on to the back, and bearing a rectangular tablet, upon which is represented an image of *Wei-t'o* 韋陀. Beneath the image is a small iron tube for burning incense to the god. On both sides of the image are inscriptions stating the good work for which alms are solicited.

The begging monk, contrary to Buddhist custom, allows his hair to grow at full length (2), and wears a brass circlet round the head. As he proceeds along the way, he beats on a hollow rattle, *Muh-yü* 木魚 (3), suspended from his neck by a string. When the whole population has been informed of his purpose, he requests one of the local gentry to accompany him to the homes of well-to-do folks and shopkeepers, and help in collecting the alms donated for the work. The names of generous benefactors, and the amount contributed, are written on a special register made of yellow paper, called the "List of free and cheerful donations", *Siu-yuen loh-chu*

(1) *Pu-t'ing* 捕廳. A police office, a superintendent of police in a sub-district magistrate's office; a sort of Justice of the Peace. Williams. Dictionary of the Chinese Language.

(2) Buddhist monks, when received into the brotherhood, have the hair of the head cut off close. In after-life, this operation is renewed every fortnight. Monier Williams. Buddhism. p. 356.

(3) *Muh-yü* 木魚. Literally "wooden fish", a skull-shaped block or hollow rattle, on which Buddhist monks beat time when chanting. Williams. Dictionary of the Chinese Language.

隨緣樂助 (1). A servant accompanies, and places the contributions in a box, or satchel.

Should the monk fail to receive any alms, he sets down his portable shrine, and the image of *Wei-t'o* 韋陀, in front of the house of one of the gentry, or well-to-do families of the place, and sitting cross-legged beside it, begs passers-by to contribute a small offering.

In case his good endeavours should still prove ineffectual, he makes a final appeal to the pity of the public, and has recourse to the method called "standing in the spiked box", *Chan-kwan* 站關 (2). This appeal is carried out as follows: a latticed box, a little higher than the size of a man, is set up in one of the principal squares of the city or town. A Buddhist monk, led by his superior, is shut up within the box, and the door solidly fastened. The gentry and people are then informed, that the imprisoned monk will receive neither food nor drink, until the required amount of money is contributed. Meanwhile several other monks pace up and down the streets, begging the people to have pity on the poor captive, and spare his life. In order to excite more and more the compassion of the crowd, they are told the monk is standing barefooted on a spiked plank. Appearances are, however, deceptive, for good care has been taken to turn the spikes downwards, and thus the captive's feet repose really upon a smooth and harmless surface. Moreover, his hunger-strike is not fatal, and he is always rescued in time to escape dying through starvation.

When the supplies of the monastery fail, special prayers are addressed to *Wei-t'o* 韋陀, and he is expected to provide all that is required for the material needs of the monks (3).

(1) *Loh-chu* 樂助, to cheerfully aid by a donation or alms.

(2) *Chan* 站, to stand up, to stand still. *Kwan* 關, a pass, a closed and well-fastened place. Hence standing in a latticed box filled with spikes. Buddhist monks have recourse to this scheme in order to excite compassion. In many cases, people buy out the spikes. Williams. Dictionary of the Chinese Language.

(3) Edkins. Chinese Buddhism. p. 207. — Waddell. The Buddhism of Tibet. p. 371.

As a tutelary deity, *Wei-t'ò* 韋陀 generally accompanies the Goddess of Mercy, *Kwan-yin* 觀音 (1). In pictures of the latter, *Wei-t'ò* 韋陀 is found in the upper corner, and may be recognized by his military armour, and sword placed crosswise on the breast. When the sword is absent, his hands are devoutly joined in an attitude of prayer.

The birthday of *Wei-t'ò* 韋陀 is celebrated on the third day of the 6th lunar month. In former times, it was assigned to the 13th (2).

APPENDIX.

A legend relates that *Wei-t'ò* 韋陀 unearthed a statue of Buddha, the world-illuminating king, *P'u-chao-wang* 普照王, and had a temple erected in his honour. The Author, when travelling between *Jü-kao* 如皋 and *T'ai-hsing* 泰興, in North Kiangsu 江蘇, noticed in the market-town of *Kia-lih* 加力, a convent where a picture of Buddha, the world-illuminating king, *P'u-chao-wang* 普照王, is found beside that of *K'ia-lan* 伽藍, taking *Wei-t'ò*'s place.

It is on account of these two deities that the town and its convent are so named. The expression *Kia-lih* 加力 means to render assistance, to help another, and this is what Buddha, the world-illuminating king, *P'u-chao-wang* 普照王 (3), does for *Wei-t'ò* 韋陀. To thank him for having unearthed his image, and erected a temple in his honour, he helps him in his office of guardian and protector of monasteries. *Kia-lih* 加力, the name of this market-town, thus means the place where Buddha, the world illuminating king, *P'u-chao-wang* 普照王, helps *Wei-t'ò* 韋陀.

(1) See Chinese Superstitions. Vol. I. Illustration n° 1, and n° 2; Vol. VI. Illustration. n° 40.

(2) His birthday is celebrated on the third day of the sixth month, but according to others on the 13th. Edkins. Chinese Buddhism. p. 207. — Chinese Superstitions. Vol. V. p. 589 (Birthday of *Wei-t'ò*).

(3) *P'u* 普, universal, pervading. *Chao* 照, to shine on, to illuminate. *Wang* 王, a king, a ruler. The "world illuminating king" is a title given to Buddha. Williams. Dictionary of the Chinese Language.

ARTICLE XIV.

INDRA AND BRAHMA IN BUDDHIST TEMPLES.

Yuh-ti 玉帝 — *Fan-wang* 梵王 (1).

Upon the principal altar of the monastery of “Fixed Wisdom”, *Ting-hwei-sze* 定慧寺, and upon that of the *Hai-yueh* temple, *Hai-yueh-sze* 海月寺 (2), at *Jü-kao* 如皋, in North Kiangsu 江蘇, the visitor may see a group of personages, whom one would little expect to find associated with each other.

In the centre of the group is Vairocana, *P'i-lu-fuh* 毗盧佛, Buddha Supreme and Eternal (3). He wears the five-leaved crown of a Bodhisattva, and is seated on a lotus-throne, the feet crossed in Hindu fashion. On the left is the image of Mahakasyapa, and on the right, that of Ananda, two of the principal disciples of Sakyamuni.

On a lower platform of the altar, are the images of the “Incense and lotus-bearing Acolytes”, *Hsiang-shen* and *Hwa-shen* 香神花神, who attend on Buddha. The “Incense-bearing Acolyte”, *Hsiang-shen* 香神, is on the left, while the “Lotus-bearing One” *Hwa-shen* 花神, occupies the right. Still lower down are found the

(1) Buddhism, being an offshoot of Brahmanism, admitted into its pantheon Hindu gods and goddesses, but regarded them as far inferior to Buddha and Buddhist saints. *Brahma* and *Indra* were most popular divinities in the early stage of the *Hinayana*. Later on, they were relegated to a more subordinate position, and became finally the attendants and servants of Buddha. Hackmann enumerates both among the tutelary gods. Monier Williams. Buddhism. p. 121, 221. — Johnston. Buddhist China. p. 60. — Hackmann. Buddhism as a Religion. p. 213. — Chinese Superstitions. Vol. VI. p. 89. note 1.

(2) *Hai-yueh-sze* 海月寺. Literally the “Monastery of the moon rising from the Sea”.

(3) See on Vairocana, *P'i-lu-fuh* 毗盧佛. Chinese Superstitions. Vol. VI. p. 119-123.

梵王

玉皇



Attitude de Yu-ti et de Fan-wang, sur l'autel de Pi-lou-fou, dans la pagode de Tin
hoei-se, à Jôu-kao. (Le pur auguste et Brahma).

View of Yüh-ti and Fan-wang, on the altar of Pi-lu-fuh, in the Pagoda of Tin
hoei-sze, at Ju-kao. (The august Pure One and Brahma).

images of Brahma, *Fan-wang* 梵王, assigned the left-hand side, and that of the Pearly Emperor, *Yuh-ti* 玉帝, placed on the right. Both images are turned towards the god who occupies the centre of the altar (1).

Brahma, *Fan-wang* 梵王, or *Fan-t'ien-wang* 梵天王 (2), is the first person of the Brahmanical *Trimurti*, and the supposed Creator of the Universe (3). In reality, he is eternal and quiescent matter (4), the diffused essence of the world. In a later phase of philosophical evolution, he is held to be the "Soul of the Universe", an impersonal, Pantheistic being, awaking after endless ages of apathy, and brooding over the "cosmic egg", whence the present world was finally evolved. Through deference to Brahmanism, Sakyamuni adopted him into his own Pantheon. He was not, however, looked upon as creator, but as a mere Deva, *T'ien* 天, or tutelary god, protector of monasteries and the Buddhist religion throughout the world (5).

The Pearly Emperor, *Yuh-ti* 玉帝, is the chief god of the Taoist Pantheon. In popular ideas, he commands all Buddhas, spirits, genii, and the Ten Kings of Hades (6), and metes out justice

(1) Illustration. n° 58, where Brahma and Indra are represented on the altar of Vairocana, as described here.

(2) Brahma, *Fan-wang* 梵王, or *Ta-fan-wang* 大梵王. So called by Chinese Buddhists. *Fan-t'ien* 梵天 is *Brahmaloka*, or the 18 heavenly mansions, of which Brahma is the Over-Lord. Eitel. Sanscrit-Chinese Dictionary. p. 27. — Williams. Dictionary of the Chinese Language.

(3) Not in the Christian sense of Creator, for the world was evolved from him, as from a hen brooding over eternal cosmic matter. Monier Williams. Buddhism. p. 201. Indian Wisdom. p. 12. note 1; p. 323.

(4) Hinduism had but a vague idea of the Self-existing Being, and imagined him in a state of complete quiescence and inactivity, the ideal state in a hot climate.

(5) Eitel. Sanscrit-Chinese Dictionary. p. 26. — Monier Williams. Buddhism. p. 93, 211.

(6) See on these Ten Kings, or "Demon-rulers of Hades. Chinese Superstitions. Vol. VII. p. 250-302. — Wieger. Moral Tenets and Customs in China. p. 345-391.

to mortals. He corresponds to the Confucian *Shang-ti* 上帝, but is much more humanised; and to the Buddhist *Fuh* 佛, or Sakyamuni (1). His birthday is celebrated on the 9th day of the first month (2).

Both gods were incorporated into the Buddhist Pantheon, but hold therein a subordinate place, quite inferior to Sakyamuni, and all Buddhist saints.

1°. Position assigned to Brahma in Buddhist temples.

Buddhism admitted into its Pantheon various Hindu gods and goddesses, but modified their original offices and functions (3). Thus Brahma becomes a mere Deva, *T'ien* 天, and the humble servant of Sakyamuni. This transformation may be remarked in all Buddhist temples, where the above god, as well as the Pearly Emperor, *Yuh-ti* 玉帝, are mere attendants on Buddha, Bodhisattvas, and other Buddhist Worthies. Upon the altar of Vairocana, *P'i-lu-fuh* 毗盧佛, Brahma is placed low down on the third platform, and holds in his hand an artistic brazier, with handle carved in the shape of a dragon, and seems to offer to Buddha incense and worship. The Pearly Emperor, *Yuh-ti* 玉帝, who accompanies Brahma, wears the Imperial Taoist head-dress, and bears in his hand a tablet of honour, *Hwuh* 笏 (4). This entitles him to approach Vairocana, as courtiers attended on their sovereign in former times. In fact, these two gods are vassals at the court of Buddha, and the position assigned

(1) Chinese Superstitions. Vol. III. p. 315. note 2; Vol. V. p. 515. note 3; p. 542. note 1; p. 552. note 3; p. 609. note 3; Vol. VI. p. 12. note 1; p. 154. note 2; p. 158. note 3. — Chinese Recorder, 1919. p. 745-759.

(2) See Chinese Superstitions. Vol. V. p. 566 (Birthday of the Pearly Emperor).

(3) Monier Williams. Buddhism. p. 206. — Johnston. Buddhist China. p. 60, and 187.

(4) *Hwuh* 笏. A tablet, nearly 3 feet long, made of ivory, gem, wood or bamboo, held before the breast by courtiers at audiences, even down to the *Ming* 明 dynasty. It was first designed for taking notes on. Williams. Dictionary of the Chinese Language.

them is meant to proclaim the supremacy of Buddhism over Brahmanism and Taoism. The whole environment, comprising the Twelve divine Buddhist Teachers, *Shih-eul ta-t'ien-shi* 十二大天師 (1), and the 18 *Lohans* 羅漢, or Arhats, ranged around the vast hall, is highly suggestive, and forms as it were a halo of glory extolling Buddha and the Buddhist religion.

2°. Inferior position of the Pearly Emperor in Buddhist temples.

The Pearly Emperor, *Yuh-ti* 玉帝 (2), is placed on the right side of the altar, that is to say, he is assigned a position inferior to Brahma, for the left-hand side, as is well known, is the most honourable place in the eyes of the Chinese. Buddhist monks have borrowed from Taoists the supreme god of the latter, and heaping insult upon their pious fraud, have assigned him the lowest position in their temples.

Another explanation, more in accord with history, holds that the Pearly Emperor, *Yuh-ti* 玉帝, represents *Ti-shi* 帝釋, or Indra. Indra, or Sakra, was a Vedic Nature god, and personified the sky, atmospheric phenomena, thunder and rain (3). His emblem was the *Vajra*, or thunderbolt (4). In Hindu mythology, he is the Lord of the *Trayastrinsa* heavens, situated between the four peaks of Mount Meru, the fabulous centre of the Buddhist universe. This

(1) The 12 divine Buddhist Teachers, *Shih-eul ta-t'ien-shi* 十二大天師. See Chinese Superstitions. Vol. VI. p. 124-133. Also Illustrations n° 21-32.

(2) The Pearly Emperor, *Yuh-ti* 玉帝. The confusing here of the Pearly Emperor with Indra is due to the rendering of both names in Chinese by the same characters. *Yuh-ti* 玉帝, the supreme Taoist god, is generally designated by the expression *Yuh-hwang* 玉皇. If this were adhered to, the confusion would not have taken place.

(3) Monier Williams. Buddhism. p. 207. Indian Wisdom. p. 13. — Johnston. Buddhist China. p. 186. — Chinese Superstitions. Vol. V. p. 566 (Indra, Hindu god of the atmosphere).

(4) Grünwedel identifies Vajrapani, the Buddhist thunderbolt-bearer, with Indra, the Hindu god of rain. Getty. The Gods of Northern Buddhism. p. 48 (Vajrapani).

celestial abode comprises 32 cities of Devas, with Indra's capital in the centre. There he receives the monthly reports of the 4 Maharajas, or heavenly kings, on the progress of good or evil in the world of mortals (1). Buddha was born 20 times as Indra; the god was also present at his birth, and assisted at his flight from the palace. When he returned to Kapilavastu, Indra metamorphosed himself into eight Devas, and escorted him on his way home (2). A legend relates that Buddha's mother died seven days after his birth, and was thus deprived of the advantage of hearing the law from her son's lips. To compensate for this loss, Buddha ascended to the heaven of Indra, and there during three months preached the law for his mother's benefit. His return to earth was effected with the help of a ladder made for him by Indra (3).

In view of the above kind services, early Buddhism admitted Indra into its Pantheon, but assigned him a place inferior to Guatama, and all Buddhist saints (4). Armed with his *Vajra*, or thunderbolt, he became a powerful tutelary god, and is deemed to protect Buddhism throughout the world. His birthday is celebrated on the 9th day of the first month (5).

Indra, *Yuh-ti* 玉帝, represented in female form.

The large Buddhist monastery *P'u-t'i shen-yuen* 普提禪院 (6),

(1) Eitel. Sanscrit-Chinese Dictionary. p. 148. — Monier Williams. Buddhism. p. 207.

(2) Getty. The Gods of Northern Buddhism. p. 48. — Monier Williams. Buddhism. p. 111.

(3) Monier Williams. Buddhism. p. 414, 417. This extravagant myth is believed in by all Buddhists in Ceylon, Burma, Siam, China and Japan.

(4) Monier Williams. Buddhism. p. 206, 215. — Eitel. Sanscrit-Chinese Dictionary. p. 46.

(5) See Chinese Superstitions. Vol. V. p. 566 (Birthday of Indra). — Edkins. Chinese Buddhism. p. 210.

(6) *P'u-t'i* 普提, transliteration of the Sanscrit word *Bodhi*, enlightenment. *Shen* 禪, to sit abstractedly in contemplation, as required by *Dhyana*. *Yuen* 院, a walled inclosure, a monastery. Hence a place where Buddhists reside, a Buddhist monastery. Williams. Dictionary of the Chinese Language.

Fig. 59

玉帝
帝釋天尊



Yu-ti ou Ti-che (Indra) sous figure féminine (Pagode Pou-ti-chan-yuen).
Yüh-ti or Ti-shih (Indra) represented as a female (Temple of Pu-ti-shan-yuen).

situated outside the Eastern gate of *Jü-kao* 如皐, in North *Kiangsu* 江蘇, is the residential seat of some twenty abbots. In the central hall of the temple is found a colossal statue of Sakyamuni, *Shih-kiah-fuh* 釋迦佛, attended on the left by Brahma, *Fan-wang* 梵王, and on the right by Indra, *Yuh-ti* 玉帝, represented in female form. When the monks were requested to explain this quaint metamorphosis, they replied that in a previous phase of existence, Indra, *Yuh-ti* 玉帝, was a female (1), but in a subsequent transmigration, he was reborn as a man.

Yuh-ti 玉帝 in female form is obviously a representation of Indra, and this is borne out by the fact that beneath the image is written the "Deva Indra", *Ti-shih t'ien-tsun* 帝釋天尊 (2).

Brahma, *Fan-wang* 梵王, who accompanies Indra, has also his name written on a tablet placed beneath the image, and is styled the Great Brahma, Lord of Heaven, *Ta-fan t'ien-wang* 大梵天王.

Brahma and Indra have, therefore, been borrowed from Brahmanism, and incorporated into the Buddhist Pantheon, but are placed in a position inferior to Buddha and all Buddhist Worthies. It may also be remarked that Indra's name is rendered indiscriminately by the expression *Yuh-ti* 玉帝, thus confusing him with the Pearly Emperor, and by the term *Ti-shih* 帝釋, the Lord Sakra (3).

(1) This form of Indra may be his *Sakti*, or the female energy of the god. The Tantra School gave every deity its *Sakti*, or consort. Eitel. Sanscrit-Chinese Dictionary. p. 46 and 108.

(2) *Ti-shih* 帝釋, the "Lord Shakra or Sakra". The character *Shih* 釋 was formerly pronounced *Shah*. *T'ien-tsun* 天尊, literally "Honoured of Heaven", a *Deva*. Hence "Shakra-deva, or the Lord Shakra", Indra. Edkins. Chinese Buddhism. p. 210.—Eitel. Sanscrit-Chinese Dictionary. p. 108.

(3) See above. Chinese Superstitions. Vol. VII. p. 327. note 2.

ARTICLE XV.

THE INCENSE AND LOTUS-BEARING DEVAS.

Hsiang-shen 香神 — *Hwa-shen* 花神.

The “Incense and Lotus-bearing Attendants”, *Hsiang-shen*, *Hwa-shen* 香神 花神 (1), are two heavenly genii placed on Buddhist altars for the purpose of ornament. The monks and others questioned about their origin, acknowledged they were totally ignorant thereof. The names given to both signify their functions.

One holds in the hand a lotus-flower, whence emerges a child (2). The lotus is to Buddhists a sacred plant, and there is much symbolism associated therewith. Every Buddha and Bodhisattva is seated on a lotus-flower, to indicate his divine birth. When a believer in *Amitabha* dies, he is carried off by *Kwan-yin* 觀音 to the Western Paradise, and there placed within the calyx of a lotus-flower which blooms in the sacred lake of this blissful land (3). Those who have led good lives instantly enjoy the happiness of this heaven; others, who have committed heinous crimes (4), but repented thereof, and invoked at the last moment the name of *Amitabha*, are excluded for some time, nay for long *kalpas*, from the vision of the Merciful Buddha (5).

(1) *Hsiang-shen* 香神. Literally the “Incense-bearing Deva”, the genius or heavenly attendant, who offers incense to Buddha. *Hwa-shen* 花神, the “Lotus-bearing Deva”, who offers a lotus-flower to Vairocana.

(2) See Illustration n° 60. *Hwa-shen* 花神, the “Lotus-bearing Deva”.

(3) Johnston. Buddhist China. p. 103-104, 285. — Getty. The Gods of Northern Buddhism p. 172-173. — Chinese Superstitions. Vol. VI. p. 112-113; p. 205-206.

(4) Murder of a parent, shedding the blood of a Buddhist monk, causing schism in the Buddhist Brotherhood. Johnston. Buddhist China. p. 98. note 1; p. 107. — Chinese Superstitions. Vol. VI. p. 205. note 5.

(5) Johnston. Buddhist China. p. 106-107. — Chinese Superstitions. Vol. VI. p. 205.



Hoa-chen et Hiang-chen sur l'autel de Pi-lou-fou, à Jou-kao.

Hoa-shen and Hsiang-shen on the altar of Pi-lu-fuh, at Ju-kao.

Divine nymphs gather these lotus-flowers in the early morning, and bear them to the Buddhas and Bodhisattvas, who inhabit the countless worlds of the universe (1). The Deva represented here offers a lotus-flower to Vairocana, Buddha Supreme and Eternal (2).

The other Deva carries a stick of incense, *Hsiang* 香 (3), on a plate, and offers it likewise to Vairocana. It is a well-known fact that the burning and offering of incense to the gods is the principal act of worship in China, as it was in pagan Rome (4). Both of these inferior deities are mere attendants on Buddha, and are placed beside him to do him honour.

It may be added that “Li the Tower-bearer”, *T’o-t’ah Li-t’ien-wang* 托塔李天王, though of Taoist origin, is found nowadays in nearly all Buddhist temples. As Edkins well remarks, “oriental religions are so mutually complimentary, that they sometimes adopt each other’s divinities without scruple” (5).

(1) Beal. *A Catena of Buddhist Scriptures from the Chinese*. p. 379 (The Western Paradise).

(2) See on Vairocana, Buddha Supreme and Eternal. *Chinese Superstitions*. Vol. VI. p. 119-123. Also Illustration n° 19. p. 120.

(3) Incense, *Hsiang* 香. See *Chinese Superstitions*. Vol. V. p. 533-540 (Incense-sticks and their usage).

(4) *Chinese Superstitions*. Vol. V. p. 540. note 1; Vol. VI. p. 135. note 4; p. 145, note 2

(5) Edkins. *Chinese Buddhism*. p. 210.—*Chinese Superstitions*. Vol. III. Preface. p. I; Vol. VI. Preface. p. VIII, XIV, 93, 97, 159, 164, 169. note 2; 195. note 4.

ARTICLE XVI.

ARHATS OR RAHANS.

The Eighteen Lohans, Shih-pah Lo-han 十八羅漢.

I. *Generalities — Meaning of the term Arhat — Various grades of Buddhist disciples.*

1°. *Generalities.*—*Arhats* (1), which is rendered in Chinese by the word *Lo-han* 羅漢, were originally the immediate disciples of Buddha (2), who sought through his teaching and guidance to lead an ascetic life, and thus reach the desired goal of Nirvana. *Arhats* are essentially connected with the *Hinayana* phase of Buddhism (3). Later on, the term became restricted to those who reached the end of the eight-fold path (4), and were not only perfect themselves, but could teach others how to attain perfection. Finally, among these disciples and saints, a certain number were chosen as patrons and guardians of Buddhism throughout the world (5). Their number and names have varied in different countries. In China and Tibet,

(1) *Arhat*, also written *Arhan*, *Rahat* and *Rahan*. From the Sanscrit root *Arya*, meaning deserving, venerable, worthy of reverence. The *Arhat* is the perfect *Arya*, and the state of *Arhat* can be obtained only by passing through the different degrees of saintship. Eitel. *Sanskrit-Chinese Dictionary*. p. 13. — Geden. *Studies in the Religions of the East*. p. 576.

(2) Monier Williams. *Buddhism*. p. 186. — Hackmann. *Buddhism as a Religion*. p. 212. — Geden. *Studies in the Religions of the East*. p. 576. — Eitel. *Sanskrit-Chinese Dictionary*. p. 13.

(3) Geden. *Studies in the Religions of the East*. p. 577. note 1. — Suzuki. *Mahayana Buddhism*. p. 277.

(4) *The eight-fold path*. That is right belief, right resolve, right speech, right work, right livelihood, right training, right mindfulness, and right abstract meditation, or mystic concentration of mind (*Samadhi*). Monier Williams. *Buddhism*. p. 44.

(5) Watters. *The Eighteen Lohan of Chinese Buddhist Temples*. p. 6. — Getty. *The Gods of Northern Buddhism*. p. 155 (*Arhats*).

the number 18 being generally accepted at the present day, we shall deal with this group more in detail.

2°. *Meaning of the term Arhat.* — The word *Arhat* means venerable, worthy, or deserving of honour (1). The Arhat is the perfect *Arya*, a title given to those disciples, who have mastered the four great truths, and entered on the path leading to Nirvana (2). He is, therefore, one distinguished for his perfect knowledge of the law, its perfect fulfilment, and the practice of the highest degree of *Dhyana*, or mystic contemplation. Such a disciple has amassed great merit, and is more worthy of honour than the generality of *Bhikshus* (3). The *Lo-han* 羅漢 is the equivalent of the Taoist hermit, or *Chen-jen* 真人 (4), the ideal and most elevated man, who has disciplined himself in mysticism, and attained perfect control over his passions and over Nature.

3°. *Various grades of Buddhist disciples.* — Primitive Buddhism was an endeavour to reach salvation through one's own efforts, without external or supernatural assistance whatsoever (5). In other words, it sought perfection through good works, and the accomplishment of moral duties. Besides the monks, lay-brethren were also admitted, but they were bound to the community by very slender ties in regard to belief, and were only expected to conform to the simplest possible code of morality (6). Both monks and

(1) Eitel. Sanscrit-Chinese Dictionary. p. 13. — Geden. Studies in the Religions of the East. p. 576. — Monier Williams. Buddhism. p. 185.

(2) Arhatship is to be succeeded either by Buddhahood, or by immediate entrance into Nirvana. Eitel. Sanscrit-Chinese Dictionary. p. 13.

(3) *Bhikshu*. A mendicant monk, who lives by alms. Eitel. Sanscrit-Chinese Dictionary. p. 23. — Monier Williams. Buddhism. p. 75. — Geden. Studies in the Religions of the East. p. 553.

(4) *Chen-jen* 真人. See Edkins. Chinese Buddhism. p. 388. — Chinese Superstitions. Vol. V. p. 574. note 2.

(5) Johnston. Buddhist China. p. 67. — Chinese Superstitions. Vol. VI. Preface. p. XII.

(6) Monier Williams. Buddhism. p. 89 (The Sangha or Community of Monks—Lay-brethren).

laymen thus formed various grades of adherents, of whom the following are the principal.

1. *Upasakas*. — These were mere lay members, who, without entering upon monastic life, observed the five chief rules of conduct. Their practical religion was to give food and clothing to the monks (1). Wealthy folks built monasteries, or donated parks, gardens, wells and bathing-rooms for the use of the community (2). They thus acquired merit, and shared in the good works of the monks.

2. *Sramanas, or Samanas*. — This term means ascetic, or subject to monastic discipline. It comprised all those, who separated themselves from their family and the world, and were admitted into the *Sangha* (3). All such members were deemed to have entered the stream leading to Arhatship. In former times, they were called *Bhikshus*, that is “mendicant monks”, because they led a life of poverty, and lived by alms.

3. *Sotapanni*. — Those who through *Dhyana*, or contemplation, have obtained the first inner perception of truth and sanctity, are called *Sotapanni*. The *Sotapanno* has freed himself from the first three fetters—namely, delusion of self, doubts about Buddha’s doctrine, and dependence on external rites (4). He can only be reborn as a god or man, but not in the four lower phases of sentient beings (5).

4. *Sakad-agami*. — This is the state of the ascetic, who has nearly freed himself from the first five fetters, but has not yet

(1) Eitel. Sanscrit-Chinese Dictionary. p. 156. — Monier Williams. Buddhism. p. 89.

(2) Bimbisara, king of Magadha, and Pasenadi (Prasenajit), king of Kosala, were Guatama’s lay disciples and constant patrons. Monier Williams. Buddhism. p. 48.

(3) Guatama discouraged solitary asceticism. The true Buddhist leads a celibate monastic life. Monier Williams. Buddhism. p. 75 and 89. — Chinese Superstitions. Vol. VI. p. 145. note 4.

(4) Monier Williams. Buddhism p. 132 (Stages of Moral Perfection).

(5) That is as an *Asura*, or demon; an animal, a *Preta* or hungry ghost or as a being undergoing torments in hell. Monier Williams. Buddhism. p. 121.—Chinese Superstitions. Vol. VII. p. 257. note 2.

conquered the craving for existence (1), either on earth or in heaven. This longing is still sufficiently strong to cause one more birth on the earth.

5. *An-agami*. — In this state, the ascetic is quite free from all craving for existence on earth, but not from longing for an immaterial life in the higher heavens (2). Such a man can only be reborn in a *Brahmaloka*, from which he reaches Nirvana. He is, therefore, called *An-agami*, or “one who will not come back to earth”.

6. *Arhats* or *Rahans*. — The *Arhat* is the ascetic, who is freed from all the ten fetters; from all attachment to existence, whether on earth or in heaven; and from all force of *Karma* (3). He is the completely freed man, and while still living is wholly dead to the world. He has also acquired transcendent powers over Nature, matter, time and space (4). He can make his body lighter or heavier, smaller or larger than anything in the world; he can reach any place, and assume any shape at will. He has knowledge of all things, and recollection of all previous existences. In short, he is perfectly wise, and has nothing more to learn (5). At death, he

(1) Buddhism holds that the cause of all misery is craving or desire, especially for existence. The evil is cured by suppressing all continuity of existence. This pessimistic doctrine is the utter extinction of self, and of all individual personality. Monier Williams. *Buddhism*. p. 99. — Chinese Superstitions. Vol. VI. p. 259. note 1.

(2) Eitel. *Sanskrit-Chinese Dictionary*. p. 8. — Edkins. *Chinese Buddhism*. p. 69. — Monier Williams. *Buddhism*. p. 133.

(3) Hardy. *Manual of Buddhism*. p. 38. — Monier Williams. *Buddhism*. p. 133.

(4) Eitel. *Sanskrit-Chinese Dictionary*. p. 13. — Hardy. *Manual of Buddhism*. p. 38. — Monier Williams. *Buddhism*. p. 133. — Waddell. *The Buddhism of Tibet*. p. 141 (*Siddhi, or Magical Powers*). — Geden. *Studies in the Religions of the East*. p. 576.

(5) The mind of the *Arhat* is incapable of error upon any subject connected with religious truth, though he may make mistakes upon ordinary subjects. Hardy. *Manual of Buddhism*. p. 38. — Monier Williams. *Buddhism*. p. 133. — Geden. *Studies in the Religions of the East*. p. 577.

will experience no further rebirth, but must either enter Nirvana, or cease to exist (1).

In theory, this Arhatship is open to all, laymen as well as monks, and even to women (2), but practically can only be obtained by those who leave the world, and lead a celibate monastic life.

7. *Sravakas*. — The term *Sravaka* was used in the *Hinayana* system, to denote the great disciples of Buddha, and especially those who heard the law from his own lips, and became afterwards renowned Arhats (3). Among those chief disciples were *Sariputra* and *Maudgalyayana*, who died before the Buddha; and sixteen leaders among the so-called 80 “great disciples”, the principal of these being *Mahakasyapa*, *Upali*, *Ananda*, *Anuruddha* and *Katyayana*. At a later time, two chief female disciples, named *Khema* and *Uppalavanna*, were added (4). Each leading disciple was afterwards called “*Sthavira*”, or Elder.

8. *Pratyeka-Buddha*. — The followers of Buddha thought it desirable to fill up the gap between the ordinary Arhat and the Supreme Buddha, and thus adopted the idea of the *Pratyeka-Buddha* (5). This *Pratyeka* or *Nidana Buddha* is a solitary saint, who has attained perfection for himself, and through himself alone,

(1) The cause of reproduction — *Karma* — being destroyed, it is not possible for him to enter any other mode of existence. Hardy. Manual of Buddhism. p. 39. — Monier Williams. Buddhism. p. 133.

(2) In the early ages of Buddhism, Arhatship was attained by females. Hardy. Manual of Buddhism. p. 39. — Monier Williams. Buddhism. p. 133.

(3) Monier Williams. Buddhism. p. 75. — Eitel. Sanscrit-Chinese Dictionary. p. 131.

(4) Guatama was originally a misogynist, but in the end admitted woman's right to perfection. The first nun received was his own nurse. No woman, however, could attain to Buddhahood without being born as a man. Monier Williams. Buddhism. p. 47 and 86.

(5) The *Pratyeka-Buddha* is placed between the Arhat and the Supreme Buddha, but is far above the former. Their relative dignity may be learned from the fact, that giving alms to a *Pratyeka-Buddha*, produces greater merit by a hundred times than when given to an Arhat. Hardy. Manual of Buddhism. p. 37.

and not as a member of a monastic community. He is thus a concentrated, selfish being, the ideal, it is true to state, of the *Hinayana* system, but quite opposed to the later development of the *Mahayana School*. He is not absolutely omniscient (1), like the Supreme Buddha, and hence does not communicate his knowledge to others. A *Pratyeka-Buddha* never appears on earth at the same time with a Supreme Buddha.

9. *The Supreme Buddha*.—Buddha means the “*Enlightened*”, the “*Wise*”. He is the self-elevated man, perfect in knowledge, and who has by the practice of the ten transcendent virtues (2), and through the extinction of the passions, and of all desire for existence, reached holiness and the highest summits of Arhatship. He has, however, delayed entering Nirvana, that he may help mortals, and become the Saviour of a suffering world (3). This is the Supreme Buddha, *Guatama*, who saves men by teaching them how to save themselves. He is thus immensely superior both to *Pratyeka-Buddhas*, and the most perfect Arhats.

Sakyamuni, *Shih-kiah-fuh* 釋迦佛, is the fourth Buddha of the present *kalpa*. He will be followed by the fifth Buddha, Maitreya, *Mi-leh-fuh* 彌勒佛, who will appear on earth after a lapse of 3000 years (4).

(1) Their knowledge is limited, but they never fall into any error that would involve the transgression of the precepts. Hardy. *Manual of Buddhism*. p. 37.—Monier Williams. *Buddhism*. p. 134.

(2) These are means leading to Nirvana. They comprise giving, moral conduct, patience, fortitude, profound contemplation, wisdom, truth, steadfast resolution, kindness, and ecstatic quietude (this is practically absolute indifference and apathy). Eitel. *Sanskrit-Chinese Dictionary*. p. 90. — Monier Williams. *Buddhism*. p. 128.

(3) Buddhism saves only from pain or suffering, and this by extinction of all personal existence. A yawning chasm separates Buddhism from Christianity. The former aims at eternal extinction, the latter at eternal life. Monier Williams. *Buddhism*. p. 541, 563.

(4) See on *Maitreya*, the Future Buddha. *Chinese Superstitions*. Vol. VI. p. 103-105.

II. *Number of the Arhats.*

As stated above, the number of the Arhats varied at different times and in different countries. They may be either 4, 16, 18, 500, 1000, or even 5000 (1). In ancient Chinese literature, mention is especially made of the “Four Great Bhikshus”, to whom Buddha, when about to die, entrusted the propagation and defence of his religion. The names of these are *Mahakasyapa*, *Pindola*, *Kundadhana* (2), and *Rahula*. They were to remain in existence, and not experience Nirvana, until the advent of Maitreya, *Mi-leh-fuh* 彌勒佛, the Future Buddha (3). Next comes the traditional group of 16, well known in Korea and Japan, whereas in China and often in Tibet, it has been raised to 18.

1°. *The Four Great Disciples, or Bhikshus.* — Buddha, when about to die, is said to have entrusted the propagation and defence of his religion to Indra or Sakra, and the Four Maharajas, who guard the four quarters of the world against demons. He also committed the same office to Four Great Bhikshus, namely *Mahakasyapa*, *Pindola*, *Kundadhana* and *Rahula*. We have ample proof of this commission in a passage of the *Ekottara-agama Sutra* (4), translated by Dharmaraksha about A.D. 385. Here we find the following: — at that time, the Bhagavan, or Blessed Lord Buddha, addressed Kasyapa, and said: “now that I have reached the advanced

(1) Getty. *The Gods of Northern Buddhism*. p. 156. — Edkins. *Chinese Buddhism*. p. 58, 64, 65.

(2) The Chinese transliteration is *Kün-t'u-poh-han* 君屠鉢漢, or *Kün-t'u-to-t'an* 君徒般歎, which Watters renders by *Kun-tê-pan-t'an*, representing in Pali *Kundo-vahan*. The French Asiatic Journal holds that the Pali rendering is *Kundadhana*, which latter has been followed here. Watters. *The 18 Lohan of Chinese Buddhist temples*. p. 7. — *Journal Asiatique*. Sept.-Oct. 1916. p. 193, 195, 199. note 1.

(3) Watters. *The 18 Lohan of Chinese Buddhist Temples*. p. 7. — Getty. *The Gods of Northern Buddhism* p. 156.

(4) *The Ekottara-agama Sutra*. A *Hinayana* work, translated into Chinese by Chu Fah-hu about A.D. 313, and by Dharmaraksha A.D. 385. *Journal Asiatique*. Sept.-Oct. 1916. p. 191.

age of 80, and am nearing the end of my mortal life, I wish to entrust the propagation and defence of the Law to you, my Four Perfect Disciples (*Sravakas*), namely Mahakasyapa, Pindola, Kundadhana, and Rahula (1). You are to remain here below, and not experience Nirvana, till the arrival of Maitreya, the Future Buddha”.

The same group of 4 is also mentioned in the *Sariputra-paripreka*, or “Sutra of Sariputra’s Questions to Buddha” (2). Here we read that Sariputra speaking to Buddha, says: “did you not inform Indra, and the Four Maharajas, that you were going to pass away in Pari-nirvana, requesting them at the same time to protect and maintain the Law in the four quarters of the world? Have you not likewise said to them that your Four Great Disciples, namely Mahakasyapa, Pindola, Kundadhana and Rahula, were not to enter Nirvana, but would remain in existence till the coming of Maitreya?”

Sakyamuni replied and said: “when the Law shall have almost disappeared from the world (3), these Four Great Disciples will still protect and defend it. For this purpose, they will use their transcendent powers (4), and produce apparitions of Buddhas and Arhats, cause voices in the air, luminous meteors, phantoms and dreams. On the arrival of Maitreya, they will be rapt into ecstasy, and

(1) Of the four here mentioned, two only, Pindola and Rahula, are found in the group of 16. *Journal Asiatique*. Sept.-Oct. 1916. p. 194.

(2) *Sutra of Sariputra’s Questions to Buddha*. This is also a *Hinayana* work, translated into Chinese about A.D. 420, a short time after the *Ekottara-agama*. *Journal Asiatique*. Sept.-Oct. 1916. p. 193. The Sutra is mentioned by Watters. *The 18 Lohan of Chinese Buddhist Temples*. p. 7, and is found in Bunyiu Nanjio’s Catalogue, n° 1152.

(3) Buddhism was to have a period of foundation, expansion and decline. In the last phase, the teaching of the Law will be no longer obeyed, nor even remembered, hence the necessity of a Future Buddha. Getty. *The Gods of Northern Buddhism*. p. 20.—*Chinese Superstitions*. Vol. VI. p. 103.

(4) Every Arhat has acquired transcendent powers over Nature, matter, time and space. Monier Williams. p. 186. — Waddell *The Buddhism of Tibet*. p. 141.—*Chinese Superstitions*. Vol. VII. p. 335.

rising in the air, will enter the blissful regions of Nirvana" (1).

The above two extracts show that Sakyamuni, a short time before dying, appointed Four Great Disciples to watch over the Law, until the time that Maitreya would appear on earth, and teach a new system (2). The original institution of the Arhat, and his special function as protector and guardian of the Law, seem to be thus traceable to Guatama himself.

2°. *The Group of 16 Arhats.* — This is the second traditional group of Arhats, as found in all ancient monasteries of China. It is unknown in India and Ceylon, but may be seen in many temples in Korea and Japan (3). The group seems to have originated in Kashmir (4).

1. *Origin and evolution.* — This group was in all likelihood built up around the Four Great Disciples, or *Bhikshus*, of whom it is but an extension. A single defender of the Law, presiding over each of the 4 quarters of the heavens, seemed insufficient, hence the number was increased, four being henceforth assigned to watch over each quarter, thus completing the number of 16 (5).

This number is found for the first time in the *Mahayana-vataraka* (6), translated into Chinese by the monk *Tao-t'ai*, about A.D. 437 or 439. This Buddhist writer travelled to the Pamir, and

(1) Journal Asiatique. Sept.-Oct. 1916. p. 194.—Watters. The 18 Lohan of Chinese Buddhist temples. p. 7.

(2) The Arhat, who survives till the arrival of Maitreya, is a transition phase towards the idea of the Mahayana Bodhisattva, who foregoes entering Nirvana, in order to help and save mortals. Chinese Superstitions. Vol. VI. Preface. p. XII. note 5.—Journal Asiatique. Sept.-Oct. 1916. p. 270-271.

(3) Watters. The 18 Lohan of Chinese Buddhist Temples. p. 10.

(4) Journal Asiatique. Sept.-Oct. 1916. p. 204.

(5) Journal Asiatique. Sept.-Oct. 1916. p. 189 and 273 (Les 16 Arhat Protecteurs de la Loi).

(6) *Mahayana-vataraka*. A Mahayana work, whereas the "*Questions of Sariputra*", and the *Ekottara-agama Sutra* belong to the Hinayana Canon. Journal Asiatique. Sept.-Oct. 1916. p. 203 and 271. — Bunyiu-Nanjio's Catalogue of the Buddhist Tripitaka. n° 1243.

returned with several *Shastras*, which he translated in A.D. 437, with the assistance of the *Shaman Buddhavarma* (1). The work is ascribed to *Sthiramati*, and seems to have been written in Kashmir (2). Although the number of 16 Arhats is mentioned in the *Mahayana-vataraka*, only two names are given there, those of *Pindola* and *Rahula* (3), already mentioned in the list of the "Four Great Disciples". Those new guardians of Buddha's Law are dispersed all over the world, 4 being assigned to each quarter of the sphere.

The text, which gives us the full list of the 16, and the places over which they preside, is the "*Record of the Law's Duration*", by the Arhat *Nandimitra*. The famous Buddhist traveller, *Hsüen-tsang* 玄奘 (4), brought the work from India, and translated it into Chinese A.D. 653-654. The *Sutra* states that Buddha, when about to die, entrusted his Law to the care of 16 Great Arhats. They were to remain in existence, and not experience Nirvana, until the advent of Maitreya, *Mi-leh-fuh* 彌勒佛, the Future Buddha (5). They will then be rapt into ecstasy, and vanishing from mortal gaze, will enter Nirvana.

From the above, the reader may see that the number of 16

(1) Beal. *Four Lectures on Buddhist Literature in China*. p. 21 (Names of Translators). — Bunyiu-Nanjio's *Catalogue of the Buddhist Tripitaka*. Appendix II. n° 69. p. 412.

(2) A Hinayanist council was held here about 58 B.C., and one of its principal objects was to check the expansion of Mahayanist heresies. Johnston. *Buddhist China*. p. 32 and 34. note 1.

(3) *Journal Asiatique*, Sept.-Oct. 1916. p. 203. — Watters. *The 18 Lohan of Chinese Buddhist Temples*. p. 8.

(4) *Hsüen-tsang* 玄奘 travelled to India A.D. 629-645. Getty. *The Gods of Northern Buddhism*. p. 36. — *Chinese Superstitions*. Vol. VI. p. 106. note 4.

(5) The reader will remark that the same thing is said of the "Four Great Disciples", thus leaving us to infer that the "*Record of the Law's Duration*" borrowed the statement from the "*Ekottara-agama Sutra*", and applied it to the 16. It also confirms the opinion that the 16 are but an extension of the original 4 great Bhikshus. *Chinese Superstitions*. Vol. VII. p. 340.

Arhats was known in China in the early part of the Vth century (1), and the full list of these was given by *Hsüen-tsang* 玄奘 in the VIIth century of the Christian Era.

The names of the 16 Arhats are here appended from the work of *Nandimitra*, as translated by *Hsüen-tsang* 玄奘 (2). In the first column are found the Sanscrit names, in the second the Chinese transliteration, and in the third the residence or home of each Arhat. All these places are purely fanciful, with the exception of Kashmir, over which the second Arhat, Kanaka-vatsa, presides.

2. *Nandimitra's list of the 16 Arhats.*

	Sanscrit name	Chinese transliteration	Residence.
1	<i>Pindola-Bharadvaja</i>	賓度羅跋囉惰闍	Apara-godhanga
2	<i>Kanaka-Vatsa</i>	迦諾迦伐蹉	Kasmira (Kashmir?)
3	<i>Kanaka-Bharadvaja</i>	迦諾迦跋釐惰闍	Purva-videha
4	<i>Subhinda</i>	蘇頻陀	Uttara-kuru
5	<i>Nakula</i>	諾矩羅	Jambudvipa (3)
6	<i>Bhadra</i>	跋陀羅	Tamradvipa
7	<i>Kalika</i>	迦理迦	Sanghata
8	<i>Vajraputra</i>	伐闍羅弗多羅	Parana (4)
9	<i>Supaka</i>	戌博迦	Gandhamadana
10	<i>Maha-Pantaka</i>	半託迦	Trayastrinsa (5)

(1) The translation of the *Mahayana-vataraka* belongs to the early part of the 5th century. Chinese Superstitions. Vol. VII. p. 340. — Journal Asiatique. Sept.-Oct. 1916. p. 192.

(2) See the same List in the French work "Journal Asiatique". Juillet-Août, 1916. p. 9; Sept.-Oct. 1916. p. 292-293.

(3) *Dvipa*, a term of Buddhist geography meaning "large island or continent". The Southern continent is called *Jambudvipa*, or the continent of the Jambu-tree, under which is an abundance of gold. Beal. Buddhism in China. p. 172 (Buddhist Cosmogony).

(4) *Parana*. Watters gives *Parna-dvipa*. Watters. The 18 Lohan of Chinese Buddhist Temples. p. 17.

(5) *Trayastrinsa*. The heaven of Indra, one of the 33 Vedic Gods. MonierWilliams. Buddhism. p. 207.

11	<i>Rahula</i>	囉 怛 迦	Priyangu
12	<i>Nagasena</i>	那 伽 犀 那	Pandava (1)
13	<i>Anjida or Ingada</i>	因 揭 陀	Vipulaparsva
14	<i>Vanavasa</i>	伐 那 婆 斯	Vanavatsa
15	<i>Ajita or Asita</i>	阿 氏 多	Gridhrakuta
16	<i>Cuda-Panthaka</i>	注 荼 半 託 迦	Nemindhara

3. Tibetan list of the 16 Arhats (2).

The Tibetan list of the Arhats upset the order of *Nandimitra*, introduced some variation in the names, and changed the regions over which these protectors of the Law preside (3). This may be ascribed to a special source of tradition, or possibly to some confusion introduced by the negligence or ignorance of copyists (4). In later times, as in China, two others were added to the list, thus bringing the number up to eighteen.

	Sanskrit names	Explanation of name	Residence
1	<i>Angira</i>	The Limb-born	M ^t Ti-sze
2	<i>Ajita</i>	The Unconquered	M ^t Usira
3	<i>Vanavasa</i>	The Forest-dweller	M ^t Saptaparni
4	<i>Kalika</i>	The Timely	Tamradvipa
5	<i>Vajraputra</i>	Son of the Thunderbolt	Ceylon
6	<i>Bhadra</i>	The Noble	Yamunadvipa
7	<i>Kanaka-Vatsa</i>	Golden Calf	Saffron Peak (Kashmir)
8	<i>Kanaka-Bharadvaja</i>		Apara-godhanga
9	<i>Vakula (Nakula?)</i>	Mongoose	Uttara-kuru

(1) *Pandava*. A mountain in Magadha. Watters. The 18 Lohan of Chinese Buddhist Temples. p. 20.

(2) Journal Asiatique. Sept.-Oct. 1916. p. 297-298. — Waddell. The Buddhism of Tibet. p. 376-377.

(3) The places where they reside are identical only in 3 cases, namely for Kanaka-Vatsa (Kashmir), Rahula (Priyangu), and Panthaka (The Trayastrinsa heavens).

(4) Journal Asiatique. Sept.-Oct. 1916. p. 298.

10	<i>Rahula</i>	Holding a Crown	Priyangudvipa
11	<i>Cuda-Panthaka</i>		Gridrakuta
12	<i>Pindola-Bharadvaja</i>	Alms-receiver	Purvavideha
13	<i>Panthaka</i>		Trayastrinsa
14	<i>Nagasena</i>		Vipulaparsva
15	<i>Gopaka (Kopaka)</i>	Protector	M ^t Vatsa
16	<i>Abhida</i>	The Inseparable	Himalaya M ^{ts}

4. Description of the 16 Arhats.

1. Pindola-Bharadvaja, *Pin-tu-lo Po-lo-to-sheh* 賓度羅跋囉惰闍.

This Arhat was one of Buddha's Great Disciples (1). He was a strenuous expounder and defender of the Law, but had a weakness for displaying his so-called magical powers (2). On one occasion he is said to have risen in the air, when he took a sandal-wood bowl off a high pole, and floated with it for some time over the heads of the admiring crowd (3). In a previous existence, he was a notorious glutton (4), for which he had to suffer in hell for a long time. Here he was fed on bricks and stones. In India, it was the custom, when giving an entertainment to the monks, to invite also *Pindola* (5). For this purpose a mat was set for him, and it was known from the traces of his footsteps whether he came or not.

(1) Chinese Superstitions. Vol. VII. p. 338. — Watters. The 18 Lohan of Chinese Buddhist Temples. p. 11.

(2) These are the attribute of every Arhat. See Chinese Superstitions. Vol. VII. p. 335. — Hardy. Manual of Buddhism. p. 38. — Monier Williams. Buddhism. p. 133. — Waddell. The Buddhism of Tibet. p. 141 (*Siddhi*, or Magical Powers).

(3) Journal Asiatique. Sept.-Oct. 1916. p. 208 (Pindola-Bharadvaja). — Watters. The 18 Lohan of Chinese Buddhist Temples. p. 11.

(4) Journal Asiatique. Sept.-Oct. 1916. p. 225. — Mrs Rhys Davids. Psalms of the Brethren. p. 110.

(5) Journal Asiatique. Sept.-Oct. 1916. p. 216-229 (Ritual for inviting Pindola to Entertainments); p. 273.

He was represented for the first time in art about A.D. 465 or 470. In A.D. 490, an emperor of the *Ts'i* 齊 dynasty invoked him, and was cured through his intercession. In the VIIth century, *Tao-süen* 道宣 (1), the great Vinaya doctor, saw him in a vision, and received from him the approval of his work. He is the only Arhat who receives special worship. According to Nandimitra's account, he resides in the Aparagodhanga region, or "Wheat Continent", to the West (2).

2. Kanaka-Vatsa, *K'ia-noh-k'ia Fah-ts'o* 迦諾迦伐蹉.

This *Sravaka* heard the Law from the lips of Buddha himself, and became afterwards a renowned Arhat, able to comprehend the most abstruse *Dharmas*, whether good or bad (3). His residence is on the Saffron Peak, in Kashmir. In the Tibetan List, his name is rendered as meaning "Golden Calf" (4).

3. Kanaka-Bharadvaja, *K'ia-noh-k'ia Po-li-to-sheh* 迦諾迦跋釐惰闍.

Little is known about this Arhat. Accompanied by a retinue of 600 disciples, he lives in the Purva-Videha region, to the East (5). In the Tibetan List, he occupies the 8th place, and is said to reside in the Aparagodhanga region, assigned to Pindola by Nandimitra.

4. Subhinda, *Su-p'in-t'o* 蘇頻陀.

This Arhat is found in temples throughout China, Korea and Japan. He has under his authority 800 disciples, and lives in the Uttara-kuru region, to the North. His name does not appear in

(1) See on *Tao-süen* 道宣, Chinese Superstitions. Vol. VII. p. 318. note 2.

(2) Journal Asiatique. Juil.-Août. 1916. p. 9-10; Sept.-Oct. p. 203, 293.

(3) Journal Asiatique. Sept.-Oct. 1916. p. 275.—Watters, The 18 Lohan of Chinese Buddhist Temples. p. 14.

(4) Journal Asiatique. Sept.-Oct. 1916. p. 297.—Waddell, The Buddhism of Tibet. p. 377.

(5) Journal Asiatique. Sept.-Oct. 1916. p. 203, and 292-293.

the Tibetan List, but some hold he is the same personage as Abhida (1).

5. Nakula, *Noh-kü-lo* 諾矩羅.

Nakula means a bag made of the skin of the mongoose (2), hence this Arhat is represented in Tibetan temple-pictures with a mongoose under the arm or in the hand. Watters adds that instead of the mongoose, he has sometimes a three-legged frog under the left arm (3). Other lists give the name *Bakula* or *Vakula*. A *Bhikshu*, bearing this latter name, was one of the disciples of Buddha, but he led a solitary life, and never preached the Law.

Nakula is accompanied by 800 other Arhats, and resides in the Jambudvipa region (4), or India, to the South. The Tibetan List assigns him the Uttara-kuru region of the world.

6. Bhadra, *Po-t'o-lo* 跋陀羅,

This Arhat's name means the "Noble". He was a cousin of Buddha, and one of his Great Disciples. He expounded the Law in clear and forcible terms. *Bhadra* is at the head of 900 disciples, and resides in Tamradvipa, to the South. The Tibetan List places him in Yamunadvipa.

7. Kalika, *K'ia-li-k'ia* 迦理迦.

This Arhat was one of the Great Disciples of Buddha, and is said to have expounded the Law at the Court of Bimbisara. His name is explained as the "Timely" (5). He has a retinue of 1000

(1) Watters. The 18 Lohan of Chinese Buddhist Temples. p. 15.

(2) Getty. The Gods of Northern Buddhism. p. 140. The mongoose is the symbol of *Kuvera*, the Hindu God of Wealth, and guardian of the North.

(3) Watters. The 18 Lohan of Chinese Buddhist Temples. p. 16.

(4) *Jambudvipa*, that is the island or continent of the Jambu-tree. Beal. Buddhism in China. p. 172.—Monier Williams. Buddhism. p. 516. — Hardy. Manual of Buddhism. p. 4 (The Four Dvipas).

(5) Waddell. The Buddhism of Tibet. p. 377 (The Sixteen Sthavira, or Chief Apostles of Buddhism, and steadfast holders of the doctrine).

disciples, and dwells in the Sanghata region. The Tibetan List places him in Tamradvipa, probably in South-West Bengal.

8. Vajraputra, *Fah-sheh-lo Fuh-to-lo* 伐闍羅弗多羅.

The name of this Arhat means “Son of the Thunderbolt”. It is also written Vajriputra. Waddell even suggests the reading Vasuputra. He is attended by 1,100 disciples, and resides in the Parana region (1). The Tibetan List assigns him Sinhaladvipa, or the Lion country, that is Ceylon.

9. Supaka, *Shu-poh-k'ia* 戌博迦.

The Tibetan List calls this Arhat by the name of Gopaka, or Kopaka, which means “Protector” (2). He was a *Sthavira* or Elder, and expounded the Law at Pataliputra (3). He is attended by 900 disciples, and resides on the Gandhamadana Mountain.

10. Panthaka, *Pan-t'oh-k'ia* 半託迦.

This Arhat is commonly called Maha-Panthaka, or the Great Panthaka, to distinguish him from his twin brother, who is n° 16 in Nandimitra's List. He was a strenuous expounder and defender of the Law. He is said to have been endowed with extraordinary magical powers, whereby he could fly through the air, make his body smaller or larger, penetrate solid substances, and cause fire and water to appear at pleasure (4).

He has a following of 1,300 disciples, and resides in the Trayastrinsa, or heaven of Indra, the chief god of the Rig-Veda (5).

(1) Journal Asiatique. Juil.-Août, 1916. p. 11; Sept.-Oct. p. 292-293. — Watters. The 18 Lohan of Chinese Buddhist Temples. p. 17.

(2) Waddell. The Buddhism of Tibet. p. 377 (The 16 Sthavira). — Watters. The 18 Lohan of Chinese Buddhist Temples. p. 18.

(3) Called at the present day Palibothra, near the modern Patna. Hardy. Manual of Buddhism. p. 515.

(4) Watters. The 18 Lohan of Chinese Buddhist Temples. p. 19. — Chinese Superstitions. Vol. VII. p. 335 (Transcendent Powers of Arhats).

(5) Journal Asiatique. Juil.-Août, 1916. p. 11; Sept-Oct. p. 292-293. — Monier Williams. Buddhism. p. 207.

11. Rahula, *Lo-hu-lo* 囉 怛 羅.

This Arhat is reckoned among the Four Great Disciples, or *Bhikshus* (1). He was the eldest son of Sakyamuni by Yasodhara, also called Rahula-mata, or Rahula's mother. Converted to Buddhism, he followed his father as an attendant and disciple. After the latter's death, he became the founder of a philosophical realistic school. It is his lot to return to the world as the eldest son of every future Buddha. He is worshipped as the special patron of Buddhist novices. *Hsüen-tsang* 玄 奘, visiting the ruins of Kapilavastu, saw a statue representing him, together with his mother Rahula-mata (2).

Rahula has a retinue of 1,100 disciples, and dwells in the Priyangu region, or "Land of Millet".

12. Nagasena, *Na-k'ia-si-na* 那 迦 犀 那.

This Arhat's name is mentioned in the interesting Pali work *Milinda-prasna*, or "Questions of Milinda" (3). This is a dialogue on the subject of *Nirvana*, between King Menander (Milinda), of Sangala, and Nagasena. The king was thereby converted to the Buddhist Law. All that we know about Nagasena is gleaned from the preface to the "Questions of Milinda". Here we read that he was the son of the Brahman Sonuttara, who resided in the village of Kajangala, near the forest of Himala. Hardy states he was born in the year 43 B.C. In early youth, a Buddhist monk taught him the *Maha-vibhasha* (4), and in later years he became a learned and

(1) See Chinese Superstitions. Vol. VII. p. 338 (The 4 Great Disciples, or Bhikshus).

(2) Eitel. Sanscrit-Chinese Dictionary. p. 101. — Monier Williams. Buddhism. p. 193. — Journal Asiatique. Juil.-Août, 1916. p. 11; Sept.-Oct. p. 292-293. — Watters. The 18 Lohan of Chinese Buddhist Temples. p. 20.

(3) *Milinda-prasna*. A *Hinayana* work, but extra-canonical, i.e. put together after the canon was completed. It is a most interesting treatise, and highly popular in Ceylon. *Menander* was an Asiatic Greek, and Raja of Sagala, or Sangala. Hardy. Manual of Buddhism. p. 513. — Johnston. Buddhist China. p. 61.

(4) *Maha-vibhasha*. A philosophical compilation, or encyclopædia of Buddhist doctrine. Johnston. Buddhist China. p. 33-34.

subtle Arhat, and an orthodox expounder of the *Hinayana* doctrine.

Nagasena is attended by 1,200 disciples, and dwells on the Pandava Mountain, in Magadha. The Tibetan List assigns him the region of Vipulaparsva.

13. Angida or Ingada, *Yin-kieh-t'o* 因揭陀.

Little is known about this Arhat, whose name is transliterated in various forms. Nandimitra's List gives Angida or Ingada, while the Tibetan List calls him Anjira (1). Watters suggests that he may be Angila, one of Buddha's great disciples, and perfect in all things. He is said to have preached the Law in the region of the Manasrovara lake.

He has a following of 1,300 disciples, and resides in Vipulaparsva. Some legends state that he is an incarnation of Maitreya (2).

14. Vanavasa, *Fah-na-p'o-sze* 伐那婆斯.

This Arhat was a native of Sravasti, the favourite residence of Sakyamuni. Like other great disciples, he heard the Law from the lips of Buddha himself. His name is sometimes written Vanavasi, or Varavasa (3).

He has a retinue of 1,400 disciples, and resides in the Vatsa Mountain.

15. Ajita or Asita, *Ya-shi-to* 阿氏多.

Ajita was at first a *Rishi*, or Brahman Sage, and later on became a hearer and disciple of Buddha (4). His name means the "Invincible", or the "Unconquered", an epithet which Sakyamuni gave also to Maitreya (5).

(1) Waddell. The Buddhism of Tibet. p. 376. — Journal Asiatique. Sept.-Oct. 1916. p. 297.

(2) Watters. The 18 Lohan of Chinese Buddhist Temples. p. 22-23. — Journal Asiatique. Juil.-Août. 1916. p. 11; Sept.-Oct. p. 297.

(3) Journal Asiatique. Juil.-Août 1916. p. 9; Sept.-Oct. p. 292. — Watters. The 18 Lohan of Chinese Buddhist Temples. p. 23.

(4) Waddell. The Buddhism of Tibet. p. 376-377.

(5) Eitel. Sanscrit-Chinese Dictionary. p. 4 (*Adjita*).

He presides over 1,500 followers, and dwells on the Gridkrakuta Hill, in Magadha (1).

16. Cuda-Panthaka, *Chu-ch'a Pan-t'oh-k'ia* 注茶半託迦.

This Arhat received the above name in order to distinguish him from his elder brother, Maha-Panthaka, already described under n° 10. The word *Cuda* means little or small. He was at first a dull disciple, but in later years acquired a thorough grasp of the Law, and even displayed magical powers (2).

Cuda-Panthaka has a retinue of 1,600 disciples, and dwells on the Nemindhara Mountain (3). The Tibetan List places him on the Gridkrakuta Hill.

3°. *The Group of 18 Arhats.*

Besides the "Four Great Disciples", or *Bhikshus*, and the group of 16 Arhats, that of 18 is also traditional, and is generally accepted in China, and often in Tibet, at the present day (4).

1. *Origin and evolution.*—The group of 18 Lohans, *Shih-pah Lo-han* 十八羅漢, is of later origin than that of 16. So far as can be gleaned from historical records, it did not exist before the time of the Buddhist poet and painter *Kwan-hsiu* 貫休, A.D. 832-912 (5). This artist was born in *Lank'i-hsien* 蘭谿縣, province of *Chekiang* 浙江, and after travelling successively to

(1) *Journal Asiatique*. Juil.-Août, 1916. p. 11; Sept.-Oct. p. 293.—Watters. *The 18 Lohan of Chinese Buddhist Temples*. p. 24.

(2) Watters mentions the extraordinary feat of his producing 500 magic oxen, one of which he mounted, and rode through the air. Watters. *The 18 Lohan of Chinese Buddhist Temples*. p. 26.

(3) *Journal Asiatique*. Juil.-Août, 1916. p. 11; Sept.-Oct. p. 293. Watters assigns him the *Ishadhara Mountain*, in the Great Sumeru. Watters. *The 18 Lohan of Chinese Buddhist Temples*. p. 24.

(4) Watters. *The 18 Lohan of Chinese Buddhist Temples*. p. 6.—Getty. *The Gods of Northern Buddhism*. p. 156. — Chinese Superstitions. Vol. VII. p. 338.—Hackmann. *Buddhism as a Religion*. p. 164.

(5) *Journal Asiatique*. Sept.-Oct. 1916. p. 283, and 287.

Kiangsi 江西, and *Hupeh* 湖北, died at *Ch'engtu* 成都, in *Szechwan* 四川 (1). During his lifetime, he made various sets both of 16 and 18 Arhats. Some 50 years after his death, or about the end of the 10th century, the group of 18 was publicly known in China (2). The portraits made by *Kwan-hsiu* 貫休 comprised Nandimitra's group of 16, to which 2 others were added. These latter existed already in popular lore, and were in all likelihood the "Arhat who subdued the Dragon", and the "Arhat who tamed the Tiger" (3). The 16 were of Hindu origin, and more or less historical (4); the 2 added were a purely Chinese conception, and merely symbolical. Both symbolized the superiority of Buddhism over Taoism (5). In several Buddhist monasteries, this symbolism was ignored, hence later on, *Su-shih* 蘇軾 (6), writing the praises of the 18, assigned the 17th place to *Nandimitra*, and the 18th to *Pindola-Bharadvaja*. This solution puzzled the emperor *K'ien-lung* 乾隆. On visiting *Hangchow* 杭州, A.D. 1757, he requested to be shown the 18 Arhats of *Kwan-hsiu* 貫休. Having examined them, he perceived that *Pindola*'s name was used twice, and substituted that of *Kasyapa* in its stead. The Imperial solution proved also unsatisfactory, and despite the authority of the emperor, was not generally accepted (7).

(1) *Journal Asiatique*. Sept.-Oct. 1916. p. 277, and 298 (Biography of *Kwan-hsiu*).

(2) *Journal Asiatique*. Sept.-Oct. 1916. p. 287. Une cinquantaine d'années après *Kouan-hieou*, le groupe des 18 était définitivement reconnu.

(3) *Journal Asiatique*. Sept.-Oct. 1916. p. 285-286 (降龍伏虎).

(4) They are legendary beings, with a historic background. Hackmann. *Buddhism as a Religion*. p. 212.

(5) *Journal Asiatique*. Sept.-Oct. 1916. p. 286.

(6) *Su-shih* 蘇軾. A.D. 1036-1101. A celebrated statesman, poet and commentator. Opponent of *Wang Nganshih* 王安石, the social reformer of the day, he was exiled at first to *Kiangsi*, and later on to *Kwangtung*. Here, he diffused a love of literature and poetry among the people of the country. Mayers. *Chinese Reader's Manual*. p. 190.

(7) *Journal Asiatique*. Sept.-Oct. 1916. p. 288. L'autorité de l'empereur n'a pas réussi à l'imposer.

Watters mentions 4 others, whom popular opinion at various times, assigned to the 18th place. These are *Kumerajiva*, the great Buddhist translator, who lived A.D. 397-415; *Wu-ti* 武帝 A.D. 502-550 (1), of the *Liang* 梁 dynasty; *Maitreya*, *Mi-leh-fuh* 彌勒佛; and even the Goddess of Mercy, *Kwan-yin* 觀音 (2).

The Tibetan List has also its 18 Arhats, comprising the 16 mentioned above, and 2 others added as in China. These are the *Upasaka Dharmatala*, or *Dharmatrata*, and *Hvashan*, the Chinese *Hwo-shang* 和尚, or “Monk with the Calico Bag”. Both represent a twofold influence, one Indian, and the other Chinese (3).

2. *Famous lists of the 18 Arhats.* — Among the famous lists of the 18 Arhats, the following may be specially mentioned. A full set of the 18 by *Kwan-hsiu* 貫休, found in the *King-teh* monastery, *King-teh-sze* 景德寺, of *Fuchow-fu* 撫州府, in *Kiangsi* 江西 (4). In the 11th century, another set of 18, also by *Kwan-hsiu* 貫休, existed in the *Pao-lin* monastery, *Pao-lin-sze* 寶林寺, near Canton. *Su-shih* 蘇軾, who lived A.D. 1036-1101, visited the monastery, saw the portraits of the 18 Arhats, and wrote a work celebrating their praises (5). In the 17th century, the *Fah-yuen* monastery, *Fah-yuen-sze* 法源寺, West of Peking, possessed a fine set of 18, purchased at a cost of 700 gold taels (6). Tibet has its own list of 18 Lohans, probably borrowed from China. According to Edkins, a group of 18 may be seen at the present day in a temple at *P'u-t'o*, *P'u-t'o-shan* 普陀山 (7), off the coast of *Chekiang*

(1) *Wu-ti* 武帝, at the end of his reign, became an ardent Buddhist, and abandoning his palace, entered a monastery. Soon after, a rebellion broke out, and resulted in the downfall of the dynasty. Mc Gowan. The Imperial History of China. p. 233.—Chinese Superstitions. Vol. IV. p. 448. note 3.

(2) See on *Kwan-yin* 觀音. Chinese Superstitions. Vol. VI. p. 200-233.

(3) *Journal Asiatique*. Sept.-Oct. 1916. p. 290.

(4) *Journal Asiatique*. Sept.-Oct. 1916. p. 279 (*Kwan-hsiu*'s Lohans).

(5) *Journal Asiatique*. Sept.-Oct. 1916. p. 281, and 288.

(6) *Journal Asiatique*. Sept.-Oct. 1916. p. 282. This copy was brought from Chekiang.

(7) Edkins. Chinese Buddhism. p. 263, and 264.

浙江. The Author himself found a remarkable copy of the 18 in a temple at *Wuwei-chow* 無爲州 (1), in *Nganhwei* 安徽.

We append here three of the most remarkable groups of the 18 Arhats, Su-shih's list, the Tibetan list, and that of *Wuwei-chow*. Su-shih's list comprises the 16 of Nandimitra, with 2 added. The Tibetan list is that already given above, and completed likewise by the addition of 2 new names. It is this list which *K'ien-lung* 乾隆 followed, when he attempted to correct Su-shih's list. The group of *Wuwei-chow* 無爲州 is peculiar, as it reduces the number of Hindu names (2), already known through Nandimitra's list, and introduces in their stead several Lohans of purely Chinese origin. The illustrations given in this article represent the group of 18 found in the Buddhist temple at *Wuwei-chow* 無爲州.

1. *Su-shih's list of the 18 Arhats.*

	Sanscrit name	Chinese transliteration	Residence
1	<i>Pindola-Bharadvaja</i>	賓度羅跋囉闍情	Apara-godhanga
2	<i>Kanaka-Vatsa</i>	迦諾迦伐蹉	Kasmira (Kashmir?)
3	<i>Kanaka-Bharadvaja</i>	迦諾迦跋釐闍情	Purva-videha
	<i>Subhinda</i>	蘇頻陀	Uttara-kuru
5	<i>Nakula</i>	諾矩羅	Jambudvipa
6	<i>Bhadra</i>	跋陀羅	Tamradvipa
7	<i>Kalika</i>	迦理迦	Sanghata
8	<i>Vajraputra</i>	伐闍羅弗多羅	Parana
9	<i>Supaka</i>	戍博迦	Gandhamadana
10	<i>Maha-Panthaka</i>	半託迦	Trayastrinsa
11	<i>Rahula</i>	囉怛羅	Priyangu
12	<i>Nagasena</i>	那伽犀那	Pandava
13	<i>Anjida or Ingada</i>	因揭陀	Vipulaparsva
14	<i>Vanavasa</i>	伐那婆斯	Vanavatsa
15	<i>Ajita or Asita</i>	阿氏多	Gridhrakuta
16	<i>Cuda-Panthaka</i>	注荼半託迦	Nemindhara

(1) *Wuwei-chow* 無爲州. A city South-East of *Lake Ch'ao* 巢湖, and about 12 miles from the Yangtze River.

(2) These are only 7 in the Chinese list, or less than half, out of a total of 18.

17	Nandimitra	慶友 or 難提密多羅
18	Pindola	賓頭盧

Su-shih 蘇軾 ignored the original symbolism represented by *Kwan-hsiu* 貫休, namely the “Arhat who subdued the Dragon”, and the “Arhat who tamed the Tiger”, hence he completed the list by adding the name of Nandimitra, and repeating that of Pindola (1).

2. *Tibetan list of the 18 Arhats.*

Sanskrit names		Explanation of name		Residence
1	<i>Angira</i>	13	The Limb-born	M ^t Ti-sze
2	<i>Ajita</i>	15	The Unconquered	M ^t Usira
3	<i>Vanavasa</i>	14	The Forest-dweller	M ^t Saptaparni
4	<i>Kalika</i>	7	The Timely	Tamradvipa
5	<i>Vajraputra</i>	8	Son of the Thun- derbolt	Ceylon
6	<i>Bhadra</i>	6	The Noble	Yamunadvipa
7	<i>Kanaka-Vatsa</i>	2	Golden Calf	Saffron Peak (Kash- mir)
8	<i>Kanaka-Bharadvaja</i>	3		Apara-godhanga
9	<i>Vakula (Nakula?)</i>	5	Mongoose	Uttara-kuru
10	<i>Rahula</i>	11	Holding a Crown	Priyanguadvipa
11	<i>Cuda-Panthaka</i>	16		Gridrakuta
12	<i>Pindola-Bharadvaja</i>	1	Alms-receiver	Purvavideha
13	<i>Panthaka</i>	10		Trayastrinsa
14	<i>Nagasena</i>	12		Vipulaparsva
15	<i>Gopaka (Kopaka)</i>	9	Protector	M ^t Vatsa
16	<i>Abhida</i>	4	The Inseparable	Himalaya M ^{ts}
17	<i>Dharmatala or Dhar- matrata</i>		Religious Saviour	
18	<i>Hva-shan</i>			

(1) See above. Chinese Superstitions. Vol. VII. p. 351. — Watters. The 18 Lohan of Chinese Buddhist Temples. p. 28.

鳥窠禪師

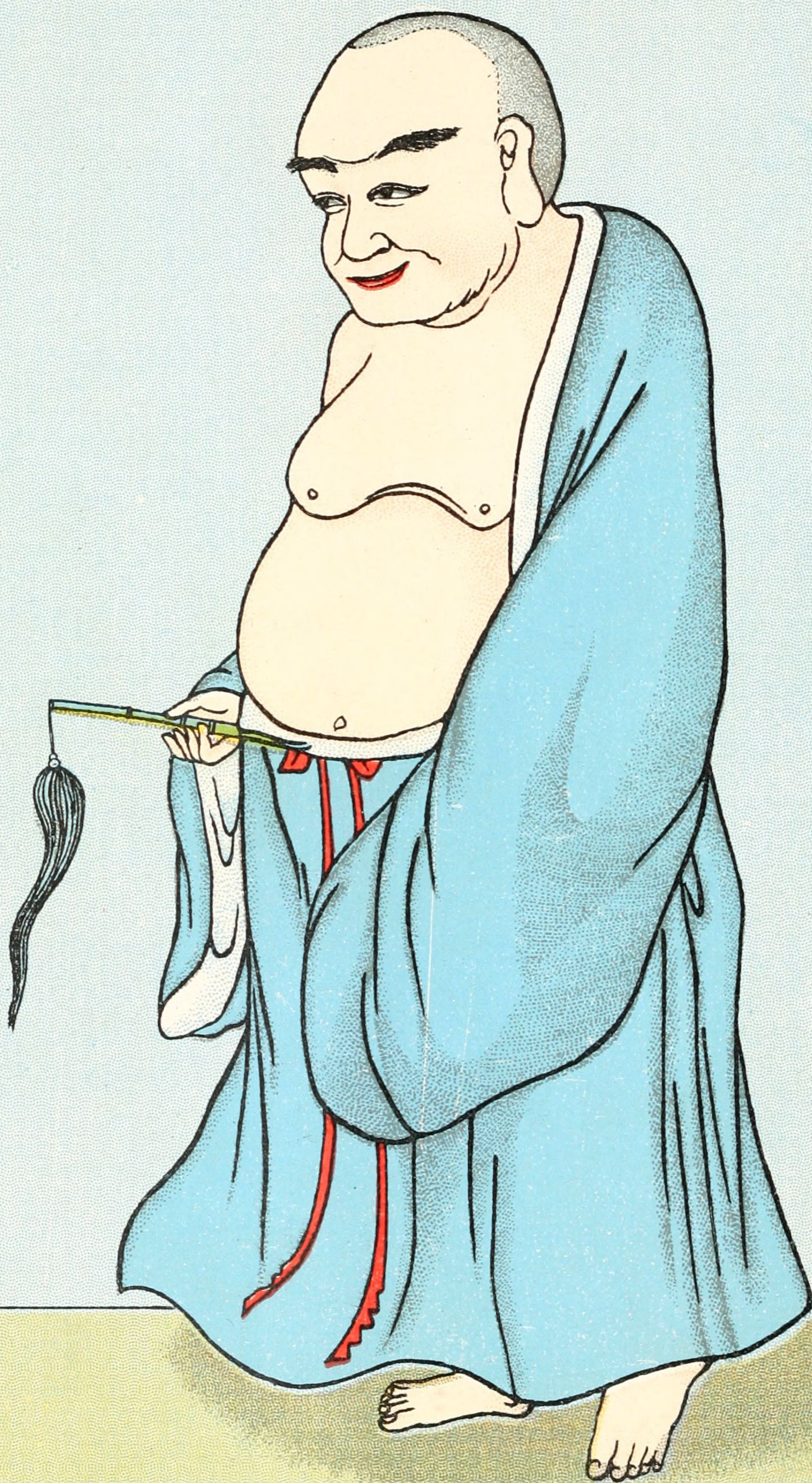


Les 18 Louo-han.

The 18 Lohans.

Wu-k'o shen-shi, or the "Nesting Arhat".

自在禪師



Tze-tsai shen-shi, or Isvara.

The figures in the 2nd column refer to the order in Nandimitra's list. *K'ien-lung* 乾隆, wishing to correct *Su-shih's* list, followed the above order for the first 16 Arhats, but assigned the 17th place to *Kasyapa*, and the 18th to *Nandimitra*. We have thus several variations in attempting to establish the list of these 18 Arhats.

3. List of the 18 Arhats found at Wuwei-chow 無爲州.

	Names	Chinese Script	Characteristics
1	<i>Wu-k'ò shen-shi</i>	鳥窠禪師 (1)	The Nesting Monk
2	<i>Tze-tsai shen-shi</i>	自在禪師	Isvara
3	<i>Tao-t'ung shen-shi</i>	道通禪師	Lived on Purple-jade M ^t
4	<i>Fung-kan shen-shi</i>	豐干禪師	The Tiger-tamer
5	<i>Hwei-yuen shen-shi</i>	慧遠禪師	Founder of the "Lotus School"
6	<i>Sheh-teh-tze</i>	拾得子	The Foundling
7	<i>Han-shan-tze</i>	寒山子	Lived in a cold cave
8	<i>Hwei-tsang shen-shi</i>	惠藏禪師	
9	<i>Kü-ti hwo-shang</i>	俱胝和尚 (2)	Gunamati
10	<i>Tao-yueh shen-shi</i>	道月禪師	Lived in Golden Island
11	<i>Shi-tze-pi-k'iu tsun-cheh</i>	師子比丘尊者 (3)	Singhalaputra
12	<i>Tsung-shen shen-shi</i>	從諗禪師	Lived at Chao Chow
13	<i>Lo-heu-lo-to tsun-cheh</i>	羅睺羅多尊者	Rahalata
14	<i>Shen-tsan shen-shi</i>	神讚禪師	Lived at T'ai-hsing
15	<i>Kiu-mo-lo-to tsun-cheh</i>	鳩摩羅多尊者	Kumarajiva

(1) *Shen* 禪, to sit abstractedly in contemplation, as required by *Dhyana*. *Shi* 師, a teacher, a sage. Hence a term for Buddhist monks, who engage in contemplation and prayer. Williams. Dictionary of the Chinese Language.

(2) *Hwo-shang* 和尚. A Buddhist monk, probably derived from the Sanscrit *Upadhyaya*, a self-taught teacher. Eitel. Sanscrit-Chinese Dictionary. p. 155.

(3) *Tsun-cheh* 尊者. Answering to *Arya*, or Venerable; an appellation given to Arhats. Williams. Dictionary of the Chinese Language.

16	<i>Mo-ho-k'ia-yeh tsun-cheh</i>	摩訶迦葉尊者	Maha Kasyapa
17	<i>Ma-ming tsun-cheh</i>	馬鳴尊者	Asvaghosha
18	<i>Pu-tai hwo-shang</i>	布袋和尚	The Monk with the Calico Bag

4. *Description of the 18 Arhats of Wuwei-chow* 無爲州.

1. *Wu-k'o shen-shi* 鳥窠禪師 (1), or the "Nesting Arhat".

A legend relates that in the time of Yao 堯 (B.C. 2357-2255), a certain hermit took up his abode in the branches of trees, and was on this account called *Ch'ao-fu* 巢父 (2), or the "Nesting Sage". The ruler met him one day in the country South of the Lai river, *Lai-ho* 涑河, and asked him why he chose leading such an eccentric life? It is, replied the hermit, in order to avoid the pollution of the world, and also to escape from the great flood, which will soon invade the whole country. The Sage thus foresaw the impending disaster, which marked the close of Yao's reign, and was finally checked through the labours of Yü the Great, *Ta-yü* 大禹 (3).

The "Nesting Arhat" mentioned here resembles *Ch'ao-fu* 巢父. He was of Chinese origin and a native of *King Chow* 荊州, in *Hupei* 湖北. His family name was *P'an Hsiang-kwang* 潘香光 (4). In early youth he entered the Buddhist monastery of Kwo-

(1) *Shen* 禪 (transliteration of the Sanscrit *Jaina*, now a special Hindu sect), to sit abstractedly in contemplation, as required by *Dhyana*. *Shi* 師, a master, a teacher. Hence the expression has become a term for Buddhist monks, or teachers of the Law. Williams. Dictionary of the Chinese Language.—Chinese Superstitions. Vol. V. p. 564. note 2.

(2) *Ch'ao* 巢, a nest on a tree, distinguished from *K'o* 窠, one on the ground; a retreat, a den. Williams. Dictionary of the Chinese Language.

(3) See on *Yü the Great* 大禹. Chinese Superstitions. Vol. VI. p. 33. note 4 (The Three Legendary Rulers).

(4) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙鑑通. Book III. Ch. 4. A Taoist work, published in 1640. It comprises a series of biographies, for the most part fabulous and legendary, of upwards of 800 saints, sages and divinities, selected chiefly from the ranks of Taoists, with a few Buddhist characters admitted into the number. A 2nd edition was published in 1700, in 22 books, and a 3rd and revised one in 1787, in 39 books. Wylie. Notes on Chinese Literature. p. 223.

Fig. 63

道通禪師



Tao-t'ung shen-shi.

Fig. 64

豐于禪師



Fung-kan shen-shi.

Fig. 65

慧遠禪師



Hwei-yuen shen-shi.

yuen, *Kwo-yuen-sze* 果願寺, but after a few years left for the Ts'in-wang hills, *Ts'in-wang-shan* 秦望山, where he took up his abode in the forest that covered the hillside. Ascending a lofty pine-tree, he spent day and night in a nest, which he constructed amidst the branches.

The scholar *Peh Loh-t'ien* 白樂天, passing one day near the place, wished to pay him a visit, and finding him high up on the tree, exclaimed: "*P'an* 潘, your life is exposed in such a lofty position". — "By no means, replied the monk, I enjoy perfect tranquillity, and can meditate at ease". — "Then give me some good advice, continued the scholar". — "Try to do good and avoid evil, said the monk". — "But a three-year old child knows all that, retorted the scholar". — "Yes, replied the monk, but gray heads fail to practise it" (1).

This Arhat died A.D. 824. He is represented in Illustration n° 61, seated on the branch of a tree, the two legs pendent, and wearing an ear-ring on the lobe of the right ear.

2. *Tze-tsai shen-shi* 自在師禪, or Isvara.

Isvara came originally from India, but in course of time the Hindu name was set aside, and supplanted by that of a Chinese monk. A contemplative, named *Tze-tsai* 自在, lived in the time of the *Yuen* 元, or Mongol dynasty (2). He was said to enjoy extraordinary magical powers, which he used in fomenting a rebellion. For this crime, he and one hundred of his followers were buried alive. The executioner then cut off their heads, but that of *Tze-tsai* 自在 sprang up five times after being severed from the body (3).

(1) See also on this Arhat. Chinese Superstitions. Vol. VIII. Art. 64. n° 6 (Six Great Buddhist Saints).

(2) The *Yuen* 元, or Mongol dynasty, occupied the throne of China from A.D. 1280 to A.D. 1368. The rulers were on the whole devout Buddhists, but never popular with the Chinese. Rise and Progress of the Chinese Empire. p. 459.

(3) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book XXI. Art. 8.

Illustration n° 62 represents him with heavy eyebrows, short hair, the upper abdomen fully exposed to view, and a fly-whisk in the right hand.

3. *Tao-t'ung shen-shi* 道通禪師.

This Arhat was a native of *Lü-kiang* 廬江, in *Nganhwei* 安徽, and had for his teacher the famous Buddhist monk *Tao-yih* (A.D. 742-756). He spent the early part of his life on the Purple-jade mountain, *Tze-yuh-shan* 紫玉山, near *Tang-chow* 當州, but later on travelled to *Lohyang* 洛陽, in *Honan* 河南, accompanied by the monk *Fung-kan* 豐干 (1). After visiting the famous monasteries and temples of the place, he returned to the Purple-jade mountain, *Tze-yuh-shan* 紫玉山, and died there A.D. 813, having then reached the venerable age of 83 years.

He is represented in Illustration n° 63, as an old man, with bushy hair and beard, and heavy eyebrows. He sits on a mat, and nurses his two knees.

4. *Fung-kan shen-shi* 豐干禪師 (2).

Fung-kan 豐干 lived in the VIIIth century. One day, as he travelled to *Ch'ih-ch'eng* 赤城 (3), he heard a child wailing near the roadside. Approaching, he took the babe in his arms, brought him to the monastery, and had him educated as a monk. This child was later on known as *Sheh-teh* 拾得, the "Foundling", who is n° 6 in the present list.

Fung-kan 豐干 was of giant stature, and fully seven feet in height. He spent his life in the *Kwoh-ts'ing* monastery, *Kwoh-*

(1) *Fung-kan* 豐干. One of the Arhats of the *Wuwei-chow* group, described under n° 4.

(2) See also on this Arhat. *Chinese Superstitions*. Vol. VIII. Art. 64. n° 3 (Six Great Buddhist Saints).

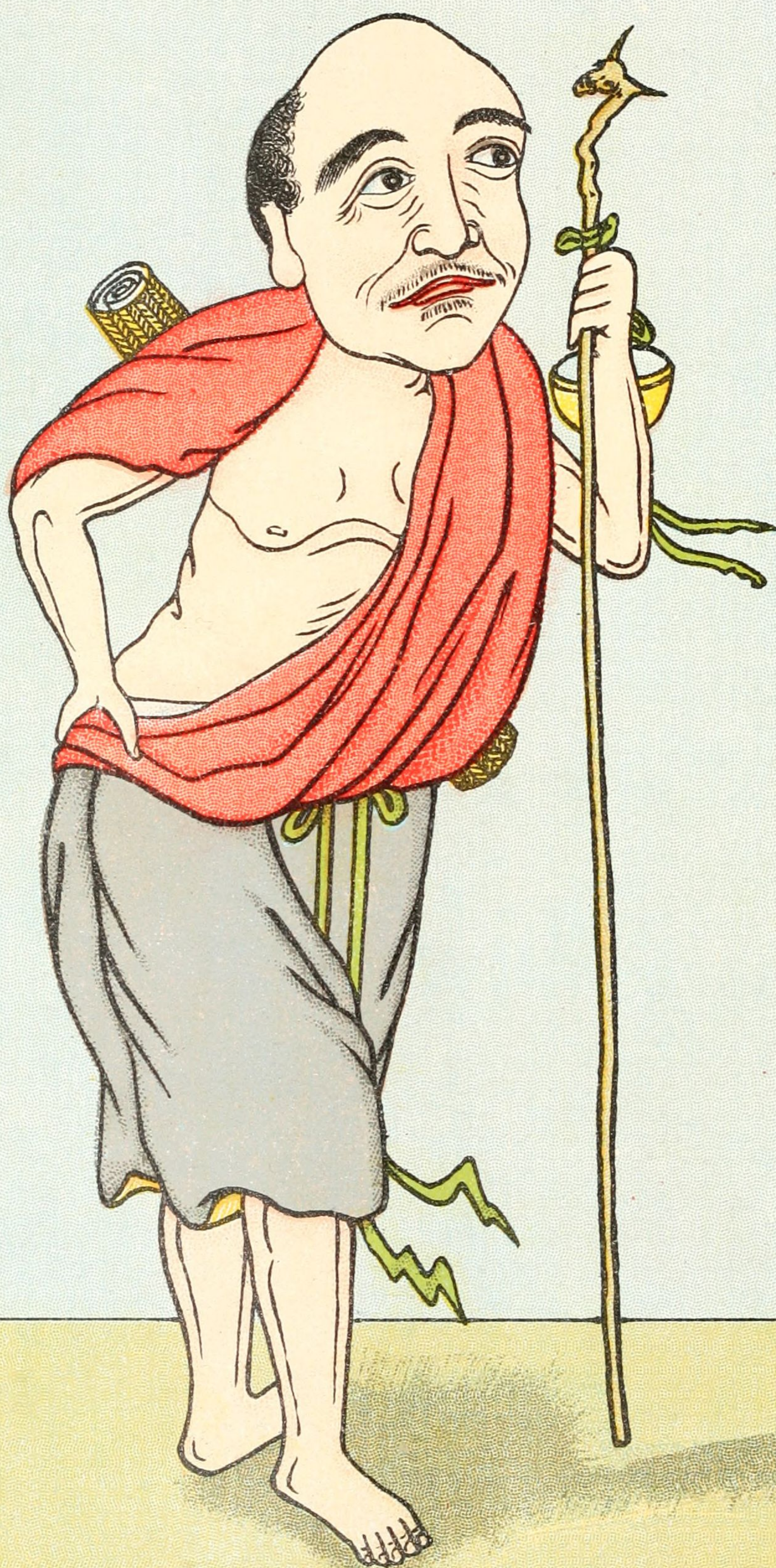
(3) *Ch'ih-ch'eng* 赤城. The "Red Wall", so called from its colour and general appearance. It is a hill about 180 miles South-East of *Hangchow* 杭州. A beautiful pagoda may be still seen on its summit. Edkins. *Chinese Buddhism*. p. 175.

拾
得
子



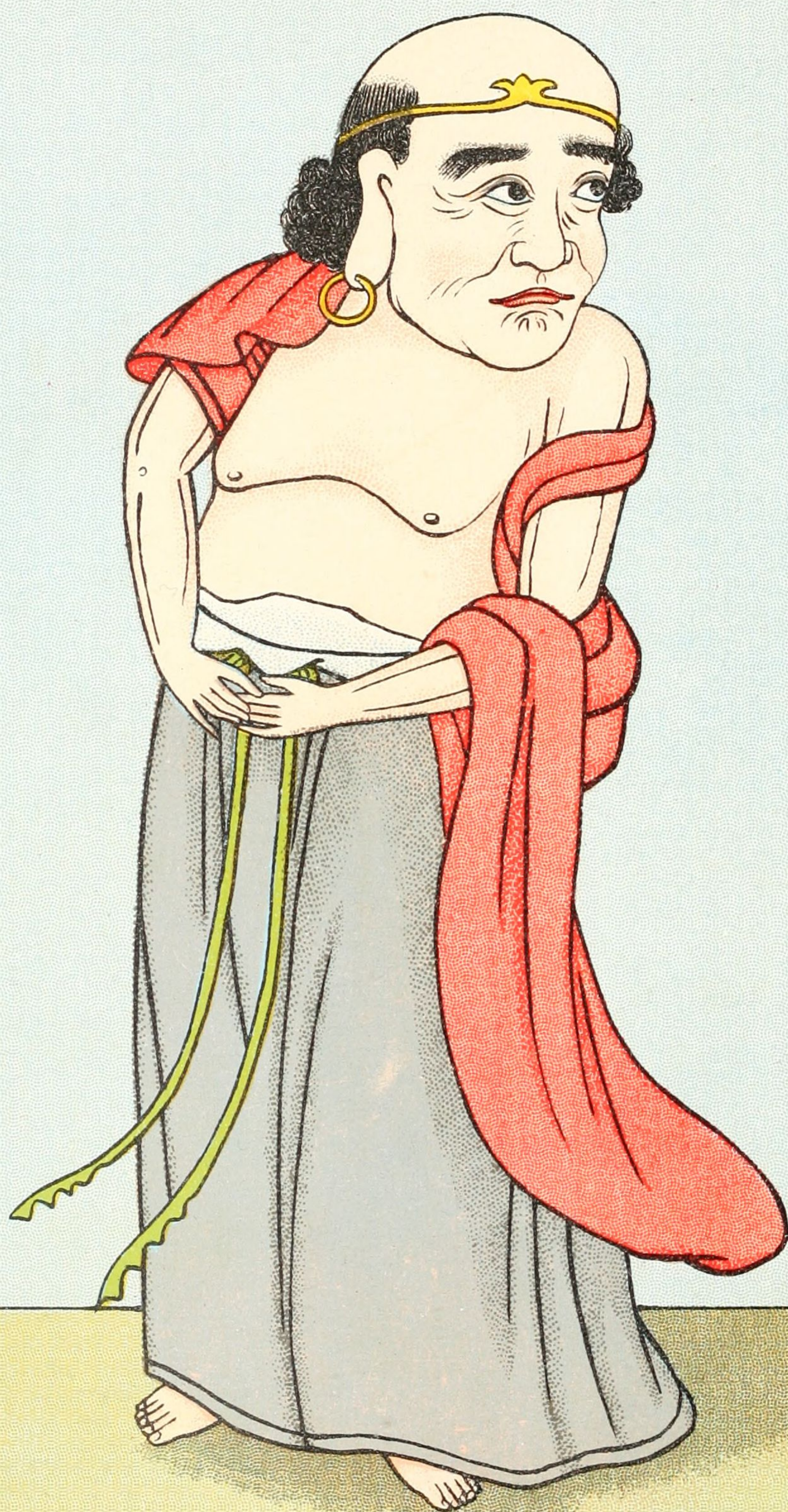
Sheh-teh-tze, or "The Foundling".

寒山子



Han-shan-tze, or the Arhat of the "Cold Rock".

惠藏禪師



Hwei-tsang shen-shi.

ts'ing-sze 國清寺, on the *T'ien-t'ai* hills, *T'ien-t'ai-shan* 天台山 (1), in *Chekiang* 浙江. One day, while here, he was visited by *Lü K'iu-yin* 閻邱胤, Prefect of *T'ai Chow* 台州, whom he delivered from a violent headache. He was endowed with prodigious strength, and travelled about riding on a tiger, which obeyed him like a lamb, and even accompanied him at times into the monastery, to the great consternation of the other monks (2).

Illustration n° 64 represents him sitting on a tiger, but his giantlike appearance has been dwarfed by the artist. Watters remarks that *Bhadra* often appears in pictures and images accompanied by a tiger, which he soothes or restrains (3). There may thus be some analogy between the Hindu Arhat and the Chinese monk.

5. *Hwei-yuen shen-shi* 慧遠禪師.

This Arhat was born at *Yen-men* 雁門, in *Shansi* 山西, and bore the family name of *Kia* 賈 (4). In early youth, he was an ardent student of the Classics, and of Taoism (5), and soon became a proficient scholar. One day, on hearing the monk *Tao-ngan* 道安 expound the Law, he resolved to become his disciple, and took the monastic name of *Hwei-yuen* 慧遠. He spent 30 years of his life in the *Lü-shan* monastery, *Lü-shan-sze* 廬山寺, in modern *Kiangsi* 江西, where he gathered round him a large number of followers, and helped much in propagating the *Ts'ing-t'u* 淨土, or

(1) *T'ien-t'ai-shan* 天台山. About 50 miles to the South of *Ningpo* 寧波. Here is found the earliest, largest, and richest seat of Buddhism in China. It dates from the 4th century, and abounds in antiquities. Edkins. *Chinese Buddhism*. p. 136-137.

(2) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book XVII. Art. 4.

(3) Watters. *The 18 Lohan of Chinese Buddhist Temples*. p. 17.

(4) Giles. *Chinese Biographical Dictionary*. p. 342. — *Chinese Superstitions*. Vol. VII. Article 25.—Edkins. *Chinese Buddhism*. p. 171.

(5) He is said to have used the philosophy of *Chwang-tze* 莊子, to elucidate some difficult points in Buddhism. Giles. *Chinese Biographical Dictionary*. p. 342.

“Pure Land School”, also known as the “Lotus School” (1). In the latter years of his life, he had several apparitions of Amitabha, *O-mi-t'o-fuh* 阿彌陀佛. He died about A.D. 454 (2).

Illustration n° 65 represents him as a venerable old man, with heavy eyebrows, scanty beard, and bearing a teacher's staff in the right hand.

6. *Sheh-teh-tze* 拾得子, or the “Foundling”.

As the Arhat *Fung-kan* 豐干 was travelling one day to *Ch'ih-ch'eng* 赤城, he found a child abandoned near the roadside. Taking him in his arms, he bore him to the monastery, and had him brought up as a monk. This was *Sheh-teh-tze* 拾得子, who in memory of the above fact, is known as the “Foundling”.

He spent his whole life in performing the menial duties of the monastery, trimming and lighting the lamps, and cooking the meals for the brotherhood. One day he ran away from the kitchen, and upon returning, found that rooks had devoured the rice prepared for the monks. Hereupon he thrashed *K'ia-lan* 伽藍, the Tutelary Genius of the Monastery (3), saying: “you have been unable to protect the brethren's rice, how can you shield yourself from my blows?” — The following night, *K'ia-lan* 伽藍 appeared to the Abbot, and complained of the harsh treatment received at the hands of *Sheh-teh-tze* 拾得子. He is said to have been an incarnation of Samantabhadra, *P'u-hsien* 普賢 (4).

(1) To this school belongs the popular legend of the Western Heavens, the abode of the fabulous Buddhist divinity Amitabha. Edkins. Chinese Buddhism. p. 170.

(2) He became a disciple of *Tao-ngan* 道安, A.D. 420, and lived 30 years in the Lü-shan monastery, so this date seems to be fairly correct. Chinese Superstitions. Vol. VII. Art. XXV. — General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book XII. Art. 3, 4 and 8.

(3) See on the *K'ia-lan* 伽藍. Chinese Superstitions. Vol. VII. p. 313-314 (Tutelary Gods of Buddhist Temples).

(4) Chinese Superstitions. Vol. VIII. Art. 64. n° 3 (Six Great Buddhist Saints).

Fig. 69

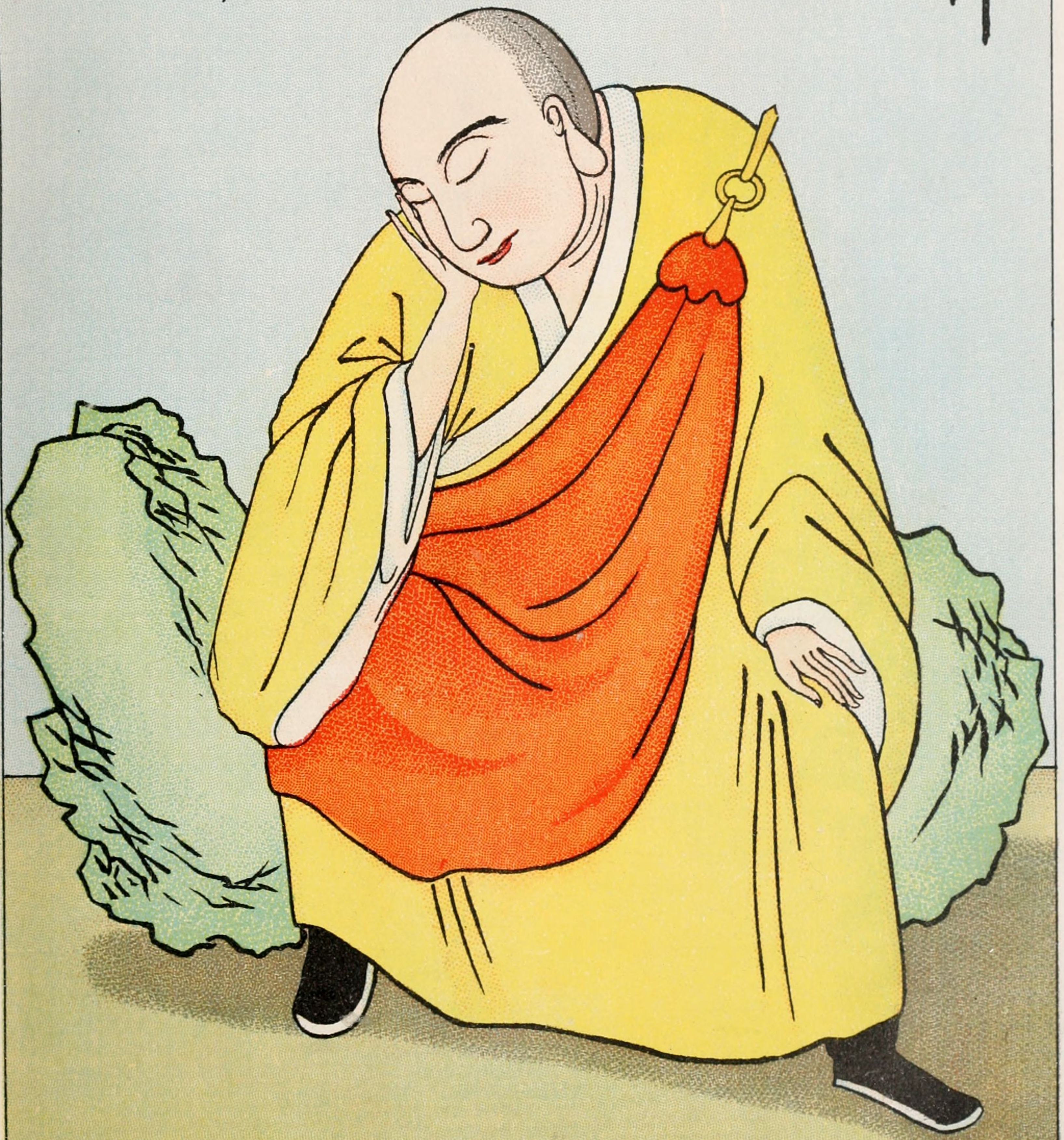
俱胝和尚



Kū-ti hwo-shang.

Fig. 70

道月禪師



Tao-yueh shen-shi.

師子比丘尊者



Shi-tze-pi-k'iu tsun-cheh
or Singhalaputra.

7. *Han-shan-tze* 寒山子 (1), or the “Arhat of the Cold Cave”.

This Arhat was the bosom friend of *Fung-kan* 豐干, described above under n° 4. He spent his whole life in the bleak and gloomy hollow of a rock, hence he is known as the “Arhat of the Cold Cave”. Of repulsive features, dressed in tottering garments, and wearing a head-dress made of the bark of trees, he visited frequently the *Kwoh-ts'ing* monastery, *Kwoh-ts'ing-sze* 國清寺, then governed by *Fung-kan* 豐干, who ordered to give him the remnants of the monk's daily fare. At times, however, he invaded the pantry, and engaged in many a quarrel with *Sheh-teh-tze* 拾得子 (2), from whom he pilfered some rare titbits. Though dull of intelligence, he is said to have left a few poetic effusions written on rocks and the bark of trees. One day, the scholar *Lü K'iu-yin* 閻邱胤 visited him in his grotto, whereupon the Arhat, using his magical powers, reduced his body to a mere atom (3), and disappeared in the hollow of the rock. He is said to have been an incarnation of Manjusri, *Wen-shu* 文殊 (4).

Illustration n° 67 represents him standing, the upper part of the body slightly exposed, and bearing in the left hand a staff of longevity.

8. *Hwei-tsang shen-shi* 惠藏禪師.

Little is known about this Chinese Arhat, whose name is written, either with the character 惠, or 慧. He was a native of

(1) *Han* 寒, cold, chilly, wintry. *Shan* 山, a hillside, a peak. *Tze* 子, a person, a Sage. Hence the hermit or Arhat, who lived in a bleak and cold grotto. Williams. Dictionary of the Chinese Language.

(2) *Sheh-teh-tze* 拾得子. See Chinese Superstitions. Vol. VII. p. 360.

(3) See on the transcendent powers acquired by Arhats. Chinese Superstitions. Vol. VII. p. 335. — Hardy. Manual of Buddhism. p. 38. — Monier Williams. Buddhism. p. 133. — Waddell. The Buddhism of Tibet. p. 141 (*Siddhi*, or Magical Powers).

(4) Chinese Superstitions. Vol. VIII. Art. 64. n° 2 (Six Great Buddhist Saints).

I-chow 黟州, in *Nganhwei* 安徽, and lived in the early part of the VIIth century. One day at *Lü-shan* 廬山, he happened to unearth a statue of Maitreya, and having set it up in a temple, the place became soon afterwards a pilgrim resort for Buddhist worshippers.

Illustration n° 68 represents him standing, the two hands joined, and the upper abdomen exposed to view. He wears on the left ear a gold ring as a badge (1).

9. *Kü-ti hwo-shang* 俱胝和尚, or the Monk Gunamati.

This Arhat seems to be one of the great disciples of Buddha. Monier Williams associates him with Rahula, Vasumitra (or Vasubandhu), Sthiramati and others (2). He was a native of Parvata, and author of many *Shastras*, aimed especially at Brahmanism. He lived in Vallabhi. Chinese Buddhists translate his name by the expression *Teh-hwei* 德慧, meaning “Virtue and Wisdom”.

Illustration n° 69 represents him as a venerable old man, sitting at the foot of a tree, and the right hand raised in an attitude of teaching.

10. *Tao-yueh shen-shi* 道月禪師, or the Monk who lived in Golden Island.

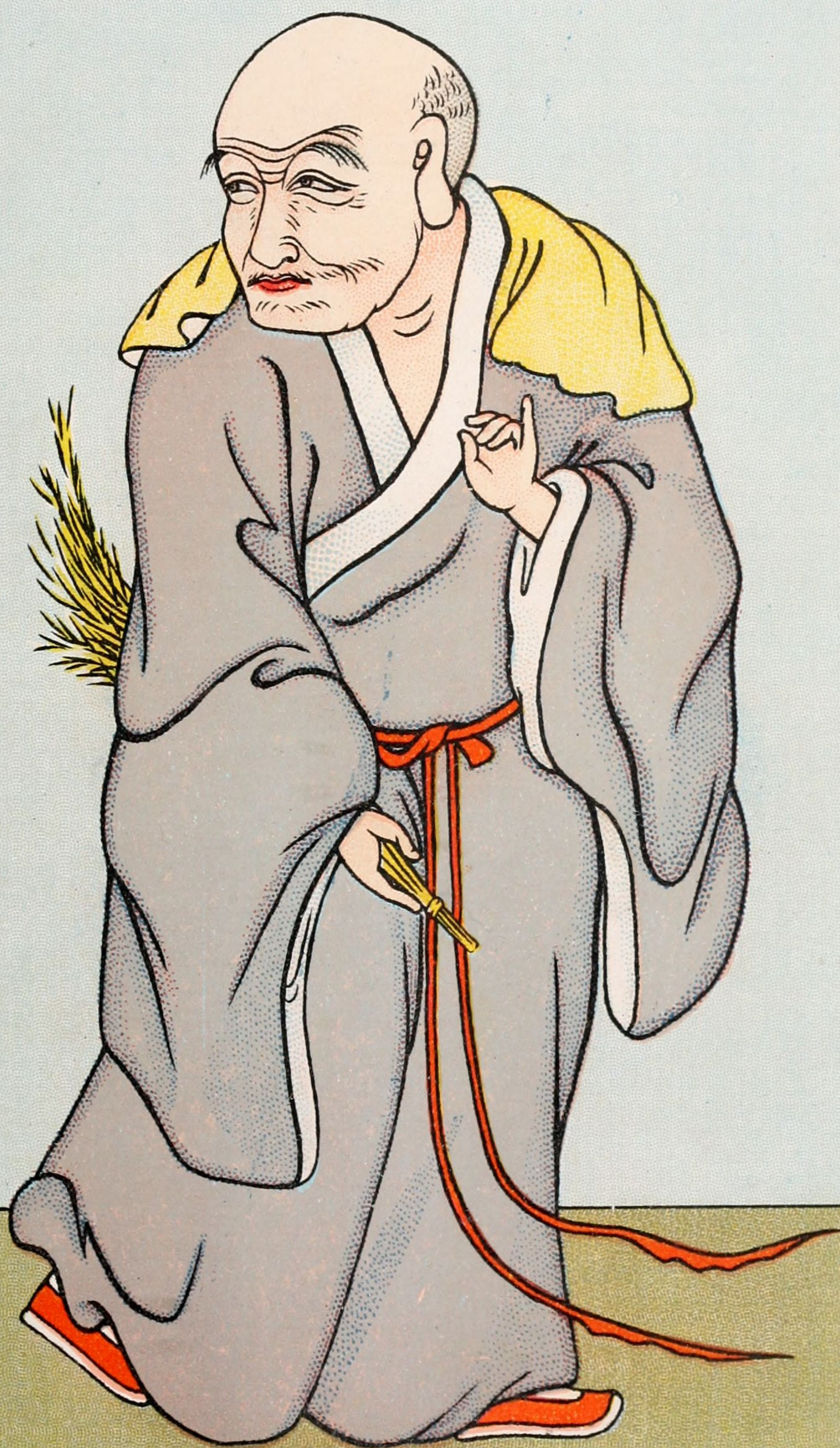
This Arhat lived in Golden Island, near *Chenkiang* 鎮江, in the province of *Kiangsu* 江蘇. At that time, the famous General *Yoh-fei* 岳飛 (3), being opposed to peace with the Kin Tartars, or

(1) Four of the Arhats, in the Wuwei-chow group, wear a ring on the ear, as a badge of honour. See Illustration. n° 61, 64, 68 and 77.

(2) Monier Williams. Buddhism. p. 193 (Guatama's great pupils). — Eitel. Sanscrit-Chinese Dictionary. p. 43.

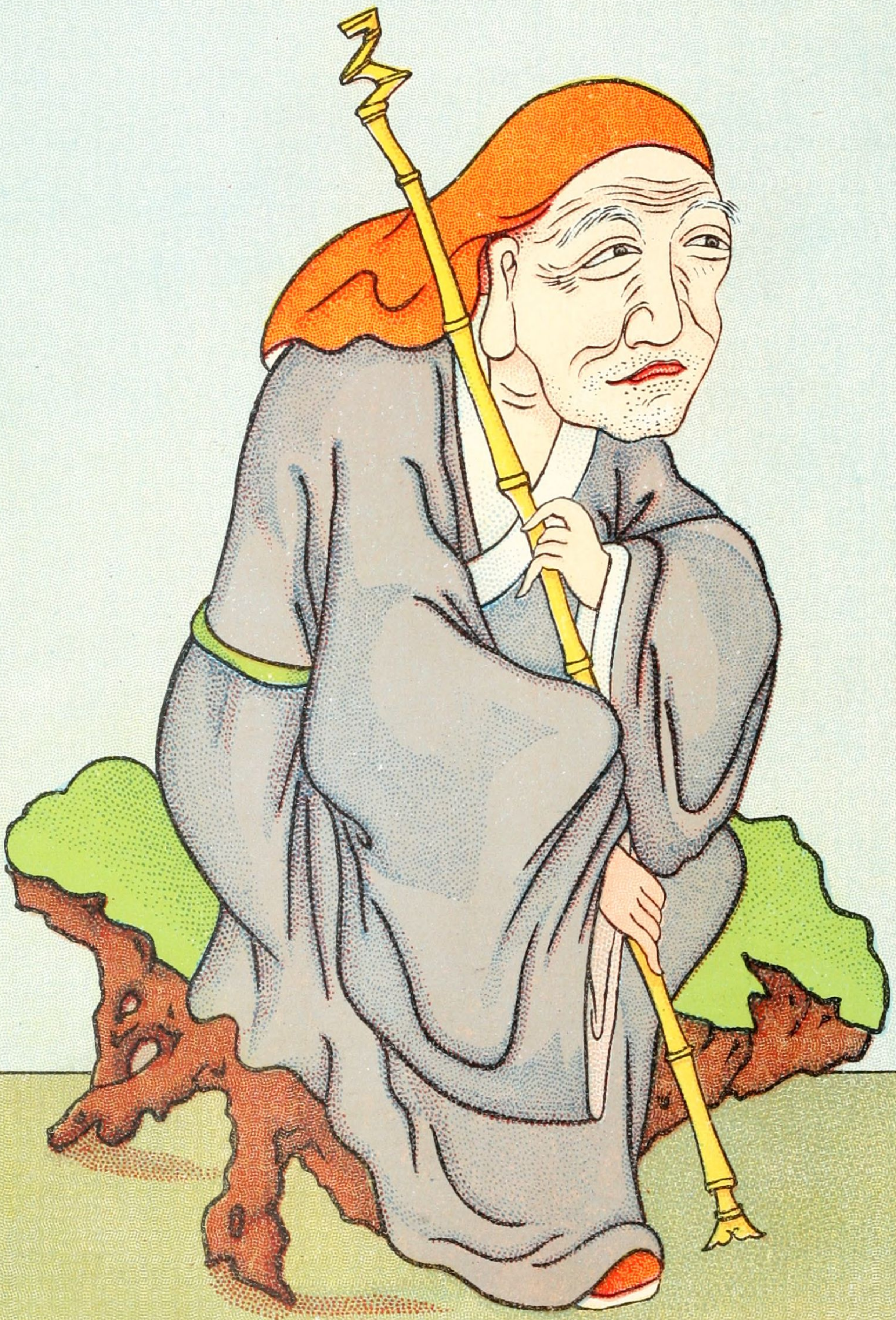
(3) *Yoh-fei* 岳飛. A.D. 1103-1141. A famous General, inflexibly opposed to peace with the invaders, or Tartars of the *Kin* 金 dynasty. *Ts'in-kwei* 秦檜, however, opposed his views, and after degrading him to a lower office, finally had him executed. This act has been attended by the undying execration of historians and of the Chinese people, by whom the name of *Ts'in-kwei* is now popularly used for a spittoon. *Yoh-fei* 岳飛 was canonized as *Chung-wu* 忠武, the “Loyal Hero”. Giles. Chinese Biographical Dictionary. p. 149.

從
諗
禪
師



Ts'ung-shen shen-shi.

羅睺羅多尊者



Lo-heu-lo-to tsun-cheh
or Rahulata.

神讚禪師



Shen-tsan shen-shi.

Golden Horde, was accused of treasonable designs by the Prime Minister *Ts'in-kwei* 秦檜. As the General travelled to *Chenkiang* 鎮江, on the way to *Hangchow* 杭州, he beheld in a dream a dark cloud covering the heavens, and two dogs which pursued him, forcing him, as it were, to cross the river. Puzzled at such a strange vision, he consulted the monk *Tao-yueh* 道月, who then lived in Golden Island, and enjoyed a reputation for supernatural wisdom. The monk explained the dream as follows: dissecting the character *Yuh* 獄, prison, "this pictograph, said he, is composed of *Yen* 言, a word, in the centre, with a dog, *K'üen* 犬, standing on each side. Your dream is of evil omen, continued he; you must not proceed further, otherwise you will perish in the coming storm, forecasted by the dark cloud, which you beheld in your dream" (1).

Yoh-fei 岳飛 smiled at this ingenious interpretation, thanked the kind monk, and proceeded on his way to *Hangchow* 杭州. This happened A.D. 1141. A short time afterwards, the General was cast into prison, and put to death by the order of *Ts'in-kwei* 秦檜 (2).

Illustration n° 70 represents this Arhat sitting, the head resting on the right hand. He is dressed in the yellow robes of a Buddhist monk, and seems entirely lost in *Dhyana*, or abstract meditation.

11. Singhalaputra, *Shi-tze-pi-k'iu tsun-cheh* 獅子比丘尊者.

This Arhat came from Central India, and was at first attached to Brahmanism, but abandoned it in favour of Buddhism (3). His name is interpreted "Son of the Lion", which is rendered in Chinese

(1) This is pure divination, or guessing without any rational basis. Owing to the credulity of the Chinese people, the proceeding is held in high favour, even among the literati and officials. See Chinese Superstitions. Vol. IV. p. 362 (Divination by dissecting written characters).

(2) M^c Gowan. The Imperial History of China. p. 404.

(3) Edkins. Chinese Buddhism. p. 84-85. — Wiegner. Bouddhisme Chinois. Vol. I. p. 132. — Journal Asiatique, 1833. p. 425.

by the term *Shi-tze* 獅子. In early years he went to Candahar (1), and there made numerous converts to the Buddhist Law. He belonged to the Contemplative School, and followed the doctrine of inertia. According to his teaching, the method taught by the Buddhas is none other than this. "Let the mind do nothing, observe nothing, hold fast to nothing" (2). Thus, living in the world, men will have already entered Nirvana. Having reproved some heterodox teachers, he was denounced to the Court, and finally put to death by the king. He is reckoned as the 24th Indian patriarch of Buddhism, but on account of the above unhappy fate, some hold that the succession was broken off at this point.

Another monk, bearing the name of *Shi-tze* 師子, lived in the time of the *Ming* 明 dynasty, and was associated with *Tze-ch'eng* 子成, both of whom are said to have combined their labours, and written a short treatise on Buddhism (3).

Illustration n° 71 represents him standing, dressed in the yellow robe of a Buddhist monk, and bearing a mendicant's staff in the left hand. He is attended by a small disciple, who greets him, and listens attentively to his instructions.

12. *Ts'ung-shen shen-shi* 從諗禪師.

This Arhat lived in the IXth century. He was a native of *Ts'ing-chow* 青州 (4), and passed the early part of his life in the large monastery of Sung-shan, *Sung-shan-sze* 嵩山寺 (5), in

(1) *Candahar*. The country of the *Getæ*, who retreated Westward before the Hsiung-nu invasion, B.C. 180, and conquered the Punjab and Kashmir A.D. 126. Edkins. *Chinese Buddhism*, p. 83 and 86.

(2) Indian Buddhists were professed atheists, but the aim of those of China is to keep the mind from any distinct action, or movement of any kind. Edkins. *Chinese Buddhism*. p. 167.

(3) Wieger. *Bouddhisme Chinois*. Vol. I. p. 132. n° 315.

(4) *Ts'ing-chow* 青州. The present-day *Ts'ingchow-fu* 青州府, in *Shantung* 山東.

(5) *Sung-shan* 嵩山. An important mountain-mass to the South-East of *Honan-fu* 河南府. It rises in some places to a height of over 7000 feet.

鳩摩羅多尊者



Kiu-mo-lo-to tsun-cheh
or Kumarajiva.

Honan 河南. Later on, he proceeded to *Chao-chow* 趙州 (1), where he established a school, and gathered round him a large number of disciples, hence he is called the "Teacher of Chao-chow" *Chao-chow shen-shi* 趙州禪師.

Illustration n° 72 represents him standing, the left hand raised in an attitude of teaching, while the right holds a broom partly concealed beneath the mantle (2).

13. *Rahulata, Lo-heu-lo-to tsun-cheh* 羅睺羅多尊者.

This *Sramana* was a native of Kapila (3). Instructed by Kana-deva, he became an eloquent expounder and defender of the Law. A legend relates that one day he ascended to the heaven of Brahma, to procure rice for a multitude of hearers. After fulfilling his destined work of reformation and instruction, he entered Nirvana B.C. 113. *Rahulata* is reckoned the 16th patriarch of Indian Buddhism.

Illustration n° 73 represents him as an old man, sitting on a crag, and bearing in the hand a mendicant's staff.

14. *Shen-tsan shen-shi* 神讚禪師.

This Arhat seems to be the same as the monk *Lan-ts'an* 懶殘 (4), the lazy glutton, who lived about A.D. 742. This latter was a menial in the *Heng-yoh* monastery, *Heng-yoh-sze* 衡嶽寺, in *Hunan* 湖南, and when the monks had taken their meal, he devoured with avidity the leavings, hence his name of "Lazy Glutton".

(1) *Chao-chow* 趙州. A city situated at the present day in South-West *Chihli* 直隸.

(2) Watters remarks that Buddha gave to *Cuda-Panthaka* the surname of "Sweeping-broom". The Chinese painter may have borrowed this symbolism from Hindu sources. Watters. The 18 Lohan of Chinese Buddhist Temples. p. 25.

(3) Edkins. Chinese Buddhism. p. 78-79. — Eitel. Sanscrit-Chinese Dictionary. p. 101 (*Rahulata*, the 16th patriarch).

(4) *Lan* 懶, lazy, listless, sleepy. *Ts'an* 殘, broken food, leavings. Hence a "lazy glutton". Williams. Dictionary of the Chinese Language.

During twenty years, he spent the night in the cattle-pen. One day, the scholar *Li-pi* 李泌 (1) paid him a visit, and learned from his lips that he was soon afterwards to be promoted Prime Minister. Endowed with extraordinary magic powers, he is said to have moved immense blocks of stone by merely touching them with his foot.

Illustration n° 74 represents him standing, his mendicant's staff placed over the right shoulder, and his hat suspended on the left.

15. Kumarajiva, *Kiu-mo-lo-to tsun-cheh* 鳩摩羅多尊者, generally abbreviated to *Lo-shih* 羅什.

The name of this Arhat is explained by the expression *T'ung-show* 童壽, that is "youth and age", because though young in years, he was old in virtue (2). His father, invited to Karashar (3), became State Preceptor, and was married to the king's sister. Here Kumarajiva was born. At the age of seven, his mother made him enter a Buddhist monastery. At twelve, he migrated to *Sha-leh* 沙勒, and stayed there for a year, studying the Mahayana system, in which he became most proficient. At twenty, he returned to Karashar, and there publicly expounded the Law. So great was his success, that his fame reached the ears of *Fu-kien* 苻堅 (4), a

(1) *Li-pi* 李泌 A.D. 722-789. A famous scholar and statesman. At the age of seven, he was able to compose, and entered the Hanlin College in early years. In 756, he became the trusted counsellor of the emperor *Suh-tsung* 肅宗, and then served under three other rulers. Towards the close of his life he became a rabid Taoist, wandering about amidst mountains, and living on wild berries and fruit. He failed, however, to discover the herb of immortality. Giles. Chinese Biographical Dictionary. p. 455.

(2) Eitel. Sanscrit-Chinese Dictionary. p. 59.—Giles. Chinese Biographical Dictionary. p. 389.

(3) *Karashar*. A town, South-West of Turfan, and a short distance from lake Bagrach. At the present day, it is called *Yen-k'i-fu* 焉耆府.

(4) *Fu-kien* 苻堅 A.D. 337-384. China was at this time divided up among a dozen independent rulers. Fu-kien had his Court at *Ch'ang-ngan* 長安, and ruled over parts of Kansu, Shensi and Szechw'an. In 381, he was converted to Buddhism. In 384, he led a vast army into the Imperial territory, but was routed at the Fei river, *Fei-ho* 淝河. After this, the State fell to pieces, rebellions broke out, and the ruler was strangled by *Yao-ch'ang* 姚萇. Giles. Chinese Biographical Dictionary. p. 230-231.

摩訶迦葉尊者



Mo-ho-k'ia-yeh tsun-cheh
or Maha-Kasyapa.

petty independent prince, who ruled at *Ch'ang-ngan* 長安, in *Shensi* 陝西, and aimed at the destruction of the *Tsin* 晉 State. In A.D. 382, *Fu-kien* 符堅 despatched General *Lü-kwang* 呂光, at the head of 70,000 men, against the Ouigur tribes of Turfan, ordering him at the same time to seize Kumarajiva, and bring him to the Court. On reaching the Great Wall, the General heard of the overthrow of the prince, and established himself at *Liangchow-fu* 涼州府, in North-West *Kansu* 甘肅. Here Kumarajiva lived in honour, and enjoyed full liberty for the preaching of the Law. In A.D. 401, he went to the Court of *Yao-hsing* 姚興 (1), who, a few years before, had assumed the title of emperor of the Later Ts'in, *Heu-Ts'in* 後秦. In A.D. 405, he was promoted to the dignity of State Preceptor, *Kwoh-shi* 國師, and allowed to reside in the palace of Western Brightness, *Si-ming-koh* 西明閣. At the same time, the king ordered him to translate various Buddhist Sutras. In this task, he was assisted by 800 monks, and in a few years, more than 300 volumes were rendered into Chinese (2). Among these may be mentioned the *Prajna-paramita* (3); the *Amitabha Sutra*; the *Saddharma-pundarika*, or Lotus of the Good Law (4);

(1) *Yao-hsing* 姚興 A.D. 366-416. Eldest son of Yao-ch'ang. In 394, he assumed the title of emperor of the Later Ts'in, *Heu-Ts'in* 後秦, but in 399 became a petty prince, or *Wang* 王. In 403, he incorporated *Liang-chow* 涼州 with the other domains of his State. He was a fervent Buddhist. Giles. Chinese Biographical Dictionary. p. 924. — Mc Gowan. Imperial History of China. p. 193.

(2) Edkins. Chinese Buddhism. p. 90. — Giles. Chinese Biographical Dictionary. p. 390.

(3) *Prajna-paramita*. This may be translated "Transcendental Wisdom". It contains 120 volumes, translated by *Hsüen-tsang* 玄奘, A.D. 661. Kumarajiva abridged the work, omitting endless repetitions and superfluities. As a system of philosophy, it denies the reality of all world phenomena, and the validity of knowledge derived through the senses. The only thing, it appears to admit, is an Impersonal Absolute, a kind of vague Pantheism. Edkins. Buddhism in China. p. 186, and 279. — Beal. Buddhism in China. p. 38.

(4) See Chinese Superstitions. Vol. VI. p. 109 (Introduction of Amidism into China).

the Discipline of the Ten Chants; and the *Mahalamkara Sutra* (1), or a series of 66 sermons, written by Asvaghosa. He also wrote a life of the latter.

The king gave him two wives from his own harem, and added later on ten concubines. This violation of his monkish vows, exerted such a fatal effect on his fellow brethren, that some would fain imitate his example. To prevent any further lapses, Kumarajiva, taking a handful of needles, placed them on a dish, and swallowing them wholly, said to the assembled monks: “let him who wishes to marry, try this experiment first, and if he survives the ordeal, he may imitate me”. Nobody dared to make the experiment.

Kumarajiva possessed in a high degree a knowledge of the Sanscrit and Chinese languages, and this enabled him to correct many errors made by his predecessors. He was a most active and judicious translator. Most of his works are, however, abridged treatises from the original Sanscrit. He laboured much to establish and propagate the *Mahayana System* in China. At his death, which occurred about A.D. 415 (2), his body was cremated, but his tongue is said to have remained unhurt, in the midst of the flames (3). He is known as one of the Four Suns of Buddhism (4).

Illustration n° 75 represents him sitting on a mat, the upper abdomen ungracefully exposed to view, and the legs pendent. He bears a rosary in the left hand, and a large bag lies at his feet. From a critical standpoint, it must be remarked that this image does not represent the great translator, but rather the “Monk with the Calico bag”, who was deemed to be an incarnation of Maitreya, and to whom he bears a strong resemblance (5).

(1) Beal. Four Lectures on Buddhist Literature in China. p. 101 (The Alamkara Sutra).

(2) Eitel. Sanscrit-Chinese Dictionary. p. 59 (Kumarajiva).

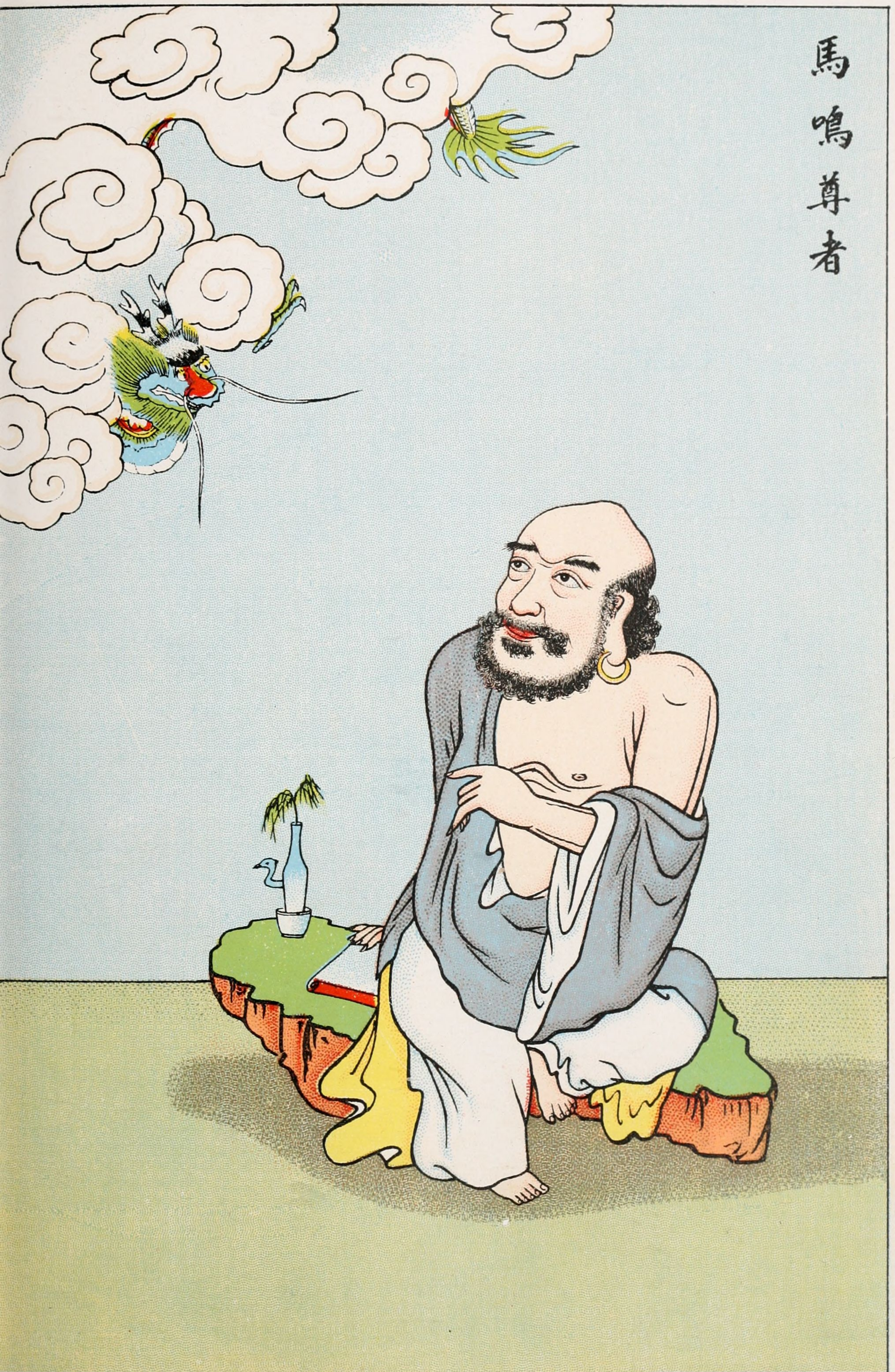
(3) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book XII. Art. 5 and 6.

(4) Giles. Chinese Biographical Dictionary. p. 390. — Eitel. Sanscrit-Chinese Dictionary. p. 59.

(5) See Illustration representing Maitreya. Chinese Superstitions. Vol. VI. p. 104. Illustration n° 17.

Fig. 77

馬鳴尊者



Ma-ming tsun-cheh, or Asvagosha.

Other Illustrations represent Kumarajiva accompanied by a lion and a dove (1), both of which emblems refer to a prodigy, observed in the Imperial Park, a short time before the death of *Lü-tswan* 呂纂.

16. *Maha-Kasyapa*, *Mo-ho-k'ia-yeh tsun-cheh* 摩訶迦葉尊者.

Kasyapa, or as he is more generally called *Maha-Kasyapa*, the Great Kasyapa, was a Brahman of Magadha (Bahar), in Central India, and one of the principal disciples of Buddha (2). He grasped readily the teaching of the Master, and practised a severe ascetic life. Buddha wished him to sit on the same seat as himself, but to this he would never consent. When Guatama died at Kusinara, he was apprized of the fact by an earthquake (3). Immediately afterwards, he convoked an assembly of 500 Arhats, in the Sattapanni cave, at Gridkrakuta, and compiled the first Buddhist Canon (4). He then expounded the Law during twenty years at Rajagriha, and being at the point of death, entrusted the deposit of the doctrine to Ananda.

Kasyapa is held to be the first patriarch of Indian Buddhism. He is represented as an old man, with extremely long eyebrows (5). In the left hand, he holds a mendicant's staff, and in the right a scroll, symbolical of his great work, the compilation of the Sutras. He is much honoured in China.

17. *Asvagosha*, *Ma-ming tsun-cheh* 馬鳴尊者.

The Chinese name of this Arhat, *Ma-ming* 馬鳴, or the "Horse's neighing", was given him owing to a legend, which states

(1) Chinese Superstitions. Vol. VII. Art. 27. Illustration n° 104.

(2) Edkins. Chinese Buddhism. p. 62-63. — Eitel. Sanscrit-Chinese Dictionary. p. 64 (Mahakasyapa).

(3) Monier Williams. Buddhism. p. 424. — Edkins. Chinese Buddhism. p. 57. — Rockhill. Life of the Buddha. p. 141 (Death of Buddha).

(4) Rhys Davids. Buddhism. p. 213-214 (The First Council). — Monier Williams. Buddhism. p. 55-56.

(5) See Chinese Superstitions. Vol. VII. Illustration n° 76.

that the Scythian king Kanishka selected seven horses, and after keeping them without food for six days, led them to the place where Asvagosha was preaching, and placed forage before them, but the horses instead of eating, shed tears on hearing the words of the great teacher, and refused the food. Asvagosha, therefore, became celebrated, because the horses understood his voice, and hence he was called in memory of the fact, *Ma-ming* 馬鳴, that is “a voice like the neighing of a horse” (1).

Asvagosha belonged to the Brahman class, and lived not far from the time of Kanishka, which according to Beal was about A.D. 78 (2). He was born at Benares, but taught chiefly at Pataliputra (3), where he converted in one day 500 youths of princely families, who forthwith renounced all earthly ties, and became Buddhist monks (4). He travelled about, accompanied by a troop of musicians and women, and through these means made many converts to the Law. He was a skilful dialectician, and a great antagonist of Brahmanism (5). Among his writings are the *Buddha-charita* (6), or Life of Buddha, written in verse; the “*Shastra*

(1) Beal. Four Lectures on Buddhist Literature in China. p. 95-96 (Lecture III. Asvagosha). — Eitel. Sanscrit-Chinese Dictionary. p. 16. — Edkins. Chinese Buddhism. p. 74.

(2) It is now tolerably certain that Kanishka's reign began about A.D. 78. Beal. Four Lectures on Buddhist Literature in China. p. 95.

(3) Edkins. Chinese Buddhism. p. 75. — Eitel. Sanscrit-Chinese Dictionary. p. 16. — Beal. Four Lecture on Buddhist Literature in China. p. 96.

(4) Hereupon the king feared that his realm would become depopulated; there would be fewer workers, fewer tax-payers, fewer soldiers, and fewer traders. Edkins. Chinese Buddhism. p. 75.

(5) Eitel. Sanscrit-Chinese Dictionary. p. 16. — Beal. Four Lectures on Buddhist Literature in China. p. 96.

(6) *Buddha-charita*, also known as the *Mahakavya*, or Great Poem. It is called in Chinese *Fuh-shwoh-hsing-tsan* 佛說行讚, i.e. laudatory verses on the life of Buddha. There is also another Life of Buddha extant in China, and commonly called *Fuh-pen-hsing-king* 佛本行經. This latter seems to be a version of Asvagosha's original work. It was translated by Ratnamegha, A.D. 440. Beal. Four Lectures on Buddhist Literature in China. p. 22, and 97-98.

布袋和尚



Pu-tai hwo-shang
or "The Monk with the Calico Bag".

Calico Bag", *Pu-tai hwo-shang* 布袋和尚 (1). In pictures, the bag is found also at his feet (2), while he bears in the hand a rosary, and is attended by little urchins or goblins, who play around him. He is said to be the last incarnation of Maitreya (3), the Future Buddha, who is at present in the Tushita heavens. The Tibetan list seems to have borrowed this monk's name and functions from China (4).

Illustration n° 78 represents him in a sitting posture, the upper part of the abdomen exposed to view, and the bag lying at his feet. The reader is referred to Illustration n° 75, which as stated above (5), represents also this Arhat.

Nota. — Dharmatala or Dharmatrata, *Tah-mo-to-lo* 達摩多羅.

The Tibetan list has its 18 Arhats, comprising the 16 of Su-shih's list, and 2 others added, namely the *Upasaka Dharmatala*, or Dharmatrata, and Hvasan (6). The latter corresponds to the "Monk with the Calico Bag", and has been described in n° 18 of the Wuwei-chow group (7). We append, therefore, a short description of *Dharmatala*.

This Arhat was born at Gandhara, and seems to be the uncle of Vasumitra. His name is interpreted "Religious Saviour", *Fah-kiu* 法救 (8). Though he was but an *Upasaka*, or lay-follower, he

(1) *Pu* 布, cotton or hempen fabrics, calico. *Tai* 袋, a bag, a sack, a case to inclose or protect things. *Hwo-shang* 和尚, a Buddhist monk. Hence the "Monk with the Calico Bag". Williams. Dictionary of the Chinese Language.

(2) See Chinese Superstitions. Vol. VII. Illustrations n° 75 and n° 78.

(3) Waddell. The Buddhism of Tibet. p. 378 (Hvasan).

(4) Journal Asiatique. Sept.-Oct. 1916. p. 290. — Chinese Superstitions. Vol. VII. p. 352.

(5) Chinese Superstitions. Vol. VII. p. 368.

(6) Chinese Superstitions. Vol. VII. p. 352, and 354 (Tibetan List of the 18 Arhats).

(7) Chinese Superstitions. Vol. VII. p. 371-372.

(8) Waddell. The Buddhism of Tibet. p. 377.—Eitel. Sanscrit-Chinese Dictionary. p. 33.

for awakening of faith", and the *Mahalamkara Sutra* (1), or series of 66 sermons on various subjects. He spent the last years of his life in Kashmir, and died about A.D. 100 (2).

Asvagosha is held to be the 12th patriarch of Indian Buddhism. He was, with *Nagarjuna*, the founder of the *Mahayana System*, and in conjunction with *Aryadeva*, opened the way to the spread of the *Yogacarya School* (3).

Illustration n° 77 represents this Arhat sitting on a crag, the left shoulder slightly bared, and the feet pendent. He wears a ring on the left ear, and the hand is raised in an attitude of teaching. High up, a dragon, symbol of his powerful genius, disports amidst the clouds.

18. The Monk with the Calico Bag, *Pu-tai hwo-shang* 布袋和尚.

This Arhat lived at the close of the IXth and in the early part of the Xth century. His family name was *Chang T'ing-tze* 長汀子 (4). He spent the whole of his life in the *Yoh-lin* monastery, *Yoh-lin-sze* 岳林寺. Various legends relate that he frequently slept out in the open air, and when snow fell, it never touched his person. On the approach of rain, he put on straw-sandals, and when fine weather set in, he wore wooden shoes. He was thus a living barometer, and people flocked to see him, anxious to know if a change was to take place in the weather, or not. He died A.D. 917.

His attributes are a bag, which he carries suspended from a staff, placed over the shoulder, hence his name, the "Monk with the

(1) Beal. *Four Lectures on Buddhist Literature in China*. p. 101.

(2) Eitel. *Sanskrit-Chinese Dictionary*. p. 17.—Waddell. *The Buddhism of Tibet*. p. 8.—*Chinese Superstitions*. Vol. V. p. 591. note 4.

(3) Edkins. *Chinese Buddhism*. p. 74.—Beal. *Four Lectures on Buddhist Literature in China*. p. 96.

(4) See *Chinese Superstitions*. Vol. VIII. Art. 62. n° 4 (List of the 65 Saintly Monks).

wrote several works, of which the principal are the *Udanavarga* (translated by Rockhill), and the *Samyuktabhidharma Shastra* (1).

He is represented with long-flowing hair, a bundle of books on the back, and a fly-whisk in the hand. In some pictures, he gazes on a small image of Maitreya (2).

III. Other less important groups of Arhats.

After describing the group of the “Four Great Disciples”, or *Bhikshus* (3), that of the 16 and 18 Arhats (4), we find also mentioned in Buddhist Annals the following groups.

1. The Group of 32 Arhats (5).

This is an Indian group. Among those that comprise it, several are found already in the lists of 16, or 18, described above, thus *Isvara*, *Gunamati*, *Nagasena*, and *Dharmatrata*. We append this list here in full, with the Sanscrit and Chinese names of each Arhat.

	Sanscrit name	Chinese Script	Transliteration
1	Sariputra	身子	<i>Sheng-tze</i>
2	Upatishya	優婆底沙	<i>Yiu-p'o-ti-sha</i>
3	Maudgalyayana	目連	<i>Muh-lien</i>
4	Katyayana	文飾	<i>Wen-shih</i>
5	Katyayaniputra	迦旃延子	<i>Kia-chen-yen-tze</i>
6	Devasarma (6)	提婆設摩	<i>T'i-p'o-sheh-mo</i>
7	Ghosha	妙音	<i>Miao-yin</i>

(1) *Samyuktabhidharma Shastra*. This was translated into Chinese by the Shaman Isvara, about A.D. 438. Beal. Four Lectures on Buddhist Literature in China. p. 21-22.

(2) Waddell. The Buddhism of Tibet. p. 377 (The 16 Sthaviras).

(3) Chinese Superstitions. Vol. VII. p. 338-340 (The Four Great Disciples).

(4) See above. Chinese Superstitions. Vol. VII. 340-372.

(5) Wieger. Bouddhisme Chinois. p. 116-117 (Lohans or Arhats).

(6) *Devasarma* died about the year 380, before the Christian era.

8	Dharmatrata (1)	達磨多羅	Tah-mo-to-lo
9	Vasumitra	天友	T'ien-yiu
10		道略	Tao-lioh
11	Sangharaksha	僧伽羅刹	Seng-k'ia-lo-ch'ah
12	Vasubhadra	山賢	Shan-hsien
13	Sanghasena	僧伽斯那	Seng-k'ia-sze-na
14	Nagasena (2)	那先	Na-sien
15	Upasanta	法勝	Fah-sheng
16	Harivarma	訶梨跋摩	Ho-li-poh-mo
17		迦丁	Kia-ting
18	Buddhamitra	佛陀密多	Fuh-t'oh-mih-to
19	Buddhatrata	佛陀多羅多	Fuh-t'oh-to-lo to
20	Vasumarma	婆蘇跋摩	P'o-su-poh-mo
21	Gunamati (3)	瞿那末底	K'ü-na-moh-ti
22	Isvara	自在	Tze-tsai
23	Ullangha	鬱楞伽	Yuh-leng-k'ia
24	Sanghabhadra	眾賢	Chung-hsien
25	Nandimitra	慶友	K'ing-yiu
26	Skandharatna	塞建地羅	Seh-kien-ti-lo
27	Jinamitra	勝友	Sheng-yiu
28	Vaisakhya	毗舍怯	P'i-sheh-k'ieh
29	Matriceta	摩咥哩制吒	Mo-chi-li-chi-t'oh
30	Sakyayasa	釋迦稱	Shih-kia-ch'eng
31	Samantabhadra (4)	普賢	P'u-hsien
32	Munimitra	寂友	Tsih-yiu

(1) *Dharmatrata* occupies the 17th place in the Tibetan list of 18 Arhats. See Chinese Superstitions. Vol. VII. p. 354.

(2) This monk occupies the 12th place in the list of the 16 Arhats. Chinese Superstitions. Vol. VII. p. 348-349.

(3) *Gunamati* is mentioned in the Wuwei-chow list, where he is assigned the 9th place. Chinese Superstitions. Vol. VII. p. 362.

(4) *Samantabhadra* is a fabulous Bodhisattva, invented by the *Tantra School*, which considers him as the "divinity of religious ecstasy". He is worshipped at *Omi-shan* 峨眉山, in *Szechwan* 四川. See Chinese Superstitions. Vol. VI. p. 128-129.

2. *Group comprising 108 Arhats.*

The origin of this group is unknown. It is mentioned by Waddell, in his Tibetan list of the 16 Sthaviras (1). The series is too long to be given here. Many of them are found in Eitel's Sanscrit-Chinese Dictionary.

3. *A large and well-known group is that of 500.*

The first mention of this group is found in the early Annals of Buddhism. Here, we read that several days after Buddha had passed into Nirvana, Kasyapa summoned 500 Arhats, and begged them go to all the worlds, and invite others to hear the Law (2). The fanciful Records of Western Travels, *Si-yiu-ki* 西遊記 (3), describing the journey of *Yuen-chwang* 玄奘 to India, in the 7th century, mentions also this group. In fact these Five Hundred have been honoured in all the monasteries of the *T'ien-l'ai* 天台 School, in *Chekiang* 浙江 (4). A graceful legend has grown up around them, and tells how in the early morning, they formed a choir of musicians, and made the woods and valleys of the region resound with heavenly harmony. Small carved figures of the same group existed in *Kwangsi* 廣西, A.D, 959 (5). This number is also found in other large monasteries of China, where a special hall is set apart for them. In some cases, the 18 described above, may be seen in the same hall, thus showing practically that the two groups are generally known and honoured by Chinese Buddhists (6).

(1) Waddell The Buddhism of Tibet. p. 376 (The 16 Sthaviras, or Elders).

(2) Edkins. Chinese Buddhism. p. 58.

(3) On the *Si-yiu-ki* 遊西記. See Chinese Superstitions. Vol. V. p. 694. note 2; Vol. VI. p. 212. note 2.

(4) In every monastery of this region, a hall devoted to images of the 500 Lohans now exists. Edkins. Chinese Buddhism. p. 178.

(5) Journal Asiatique. Sept.-Oct. 1916. p. 287 (Les 16 Arhat, Protecteurs de la Loi).

(6) Edkins Chinese Buddhism. p. 242-243 (Buddhist images and temples).

4. *The Groups of 1000, 1200, 5000, or even more* (1).

Buddhist Annals record that before the First Council took place at Gridhrakuta, 1000 Arhats were selected for the purpose of gathering Buddha's sayings. A group similar to the preceding is that of 1200, mentioned in the *Saddharma-pundarika* (2), or Lotus of the Good Law. One of the largest groups comprises even 5000. One day, when Kapimara was converted by the preaching of Asvagosha, he was followed by 3000 attendants, who all renounced the world, and entered the ranks of Buddhism. On this occasion, Asvagosha is said to have called in 5000 Arhats (3), to help in instructing such a large crowd of converts.

IV. *The Lohans in Chinese Art.*

1°. *Generalities.* — Chinese pictorial art lavished upon the Lohans, much as it did upon *Kwan-yin* 觀音, its best inspiration. The groups of 16 and 18 were principally represented. These pictures and images, however, are not supposed to be faithful representations of the personages indicated by name (4). They are to be taken merely as symbols, or fanciful creations of the painter or artist. Waddell (5) says each one has his distinctive symbol or badge. Thus *Panthaka* sits beneath a tree, the arms folded (6); *Bhadra* is accompanied by a tiger; *Nakula* holds a mongoose, or a three-legged

(1) Waddell. *The Buddhism of Tibet*. p. 376. — Edkins. *Chinese Buddhism*. p. 65.

(2) The Chinese text of the *Saddharma-pundarika* uses the term Arhat occasionally as synonymous with *Sravaka*, and constantly includes under it the circle of 500 disciples, as well as the larger one of 1200. Eitel. *Sanskrit-Chinese Dictionary*. p. 13.

(3) Edkins. *Chinese Buddhism*. p. 76 (Buddhist Patriarchs).

(4) Watters. *The 18 Lohan of Chinese Buddhist Temples*. p. 10-11.

(5) Waddell. *The Buddhism of Tibet*. p. 376 (The 16 Sthaviras).

(6) Various pictures represent *Panthaka* as sitting under a tree, or teaching from an open book, or as holding a scroll, or as sitting in profound meditation with his arms folded. Watters. *The 18 Lohan of Chinese Buddhist Temples*. p. 19.

frog under the left arm (1); *Cuda-Panthaka* has a broom concealed beneath his mantle. The “Monk with the Calico Bag” has a sack suspended from a staff placed over the shoulder, or it lies sometimes at his feet (2). This monk is the patron of tobacco-sellers, and his jolly, fat little image often adorns their shop-fronts (3). Four of the Arhats, in the Wuwei-chow list, wear a ring on the ear (4), as a badge of honour. Incarnations of *Maitreya*, the Future Buddha, are represented as big-bellied, smiling, and generally in a sitting posture (5).

Some modern artists seem to confound the Lohans with the Immortals, and represent them crossing the bitter sea of human life to the happy shores of *Nirvana*, or enjoying lives of endless bliss amidst groves of pines on misty mountain-tops.

The Lohans are generally represented as old, with white hair, long-lobed ears, and extremely long eyebrows (6). The Chinese call *Pindola* the “long-eyebrowed monk”. Some are depicted standing, others sitting on a mat or the ledge of a rock; those who propagated the Law, are represented with a book or scroll in the hand, and a small disciple at the side; others hold in the hand an alms-bowl, a fan, or a mendicant’s staff (7).

2°. *The 16 Lohans.*—*Pindola* was early represented in Chinese art. The first picture of him dates back to about A.D. 465 or 470 (8). At this date, the monks *Fah-yuen* 法願, and *Fah-king*

(1) See Chinese Superstitions. Vol. VII. p. 346. — Watters. The 18 Lohan of Chinese Buddhist Temples. p. 16.

(2) See Chinese Superstitions. Vol. VII. p. 371-372.

(3) Watters. The 18 Lohan of Chinese Buddhist Temples. p. 29.

(4) See Chinese Superstitions. Vol. VII. Illustrations n^{os} 61, 64, 68 and 77.

(5) Chinese Superstitions Vol. VII. Illustrations n^{os} 75 and 78.

(6) See Chinese Superstitions. Vol. VII. Illustration n^o 76.

(7) Watters. The 18 Lohan of Chinese Buddhist Temples. p. 18, and 26. — Waddell. The Buddhism of Tibet. p. 376-377. — Chinese Superstitions. Vol. VII. Illustration n^{os} 62, 67, 73, 74 and 76.

(8) See Chinese Superstitions. Vol. VII. p. 345. — Journal Asiatique. Sept.-Oct. 1916. p. 205.

法鏡 (1), made images of him for their monasteries. Both lived at *Nanking* 南京, and thus render it highly probable that Buddhist Annals and the worship of this Arhat came from India by sea. About A.D. 500, the artist *Chang Seng-yiu* 張僧繇 (2) represented for the first time the full group of 16. In the VIIIth century, *Lu Seng-k'ia* 盧楞伽 made also several sets of the 16. Some of these were of large dimensions, and others small. At the close of the IXth century, the Buddhist poet and artist *Kwan-hsiu* 貫休, A.D. 832-912, made various sets both of the 16 and 18 Arhats. Up to this date, Nandimitra's group of 16 was the only traditional one known in China. This monk was born at *Lank'i-hsien* 蘭谿縣, in the province of *Chekiang* 浙江, and after travelling successively to *Kiangsi* 江西, and *Hupeh* 湖北, died at *Ch'engtu* 成都, in *Szechw'an* 四川, A.D. 912 (3). The following are a few of his most famous pictures of the 16 Arhats.

1. A copy of the 16 in the Yun-t'ang monastery, *Yun-t'ang-yuen* 雲堂院, West of *Nanch'ang-fu* 南昌府, in *Kiangsi* 江西 (4).

2. Another copy of 16, found at *Ch'engtu* 成都, in *Szechw'an* 四川. *Ch'eng-yü* 程羽, Governor of the province, offered this collection to *T'ai-tsung* 太宗 (A.D. 976-998), first emperor of the Northern Sung dynasty, *Peh-Sung* 北宋. The Arhats of this set were of the Hindu type, and represented fairly the 16 of Nandimitra's list (5).

(1) *Fah-yuen* 法願 lived in the *Cheng-sheng* 正勝 monastery, and *Fah-king* 法鏡 in a neighbouring temple, known as *Cheng-hsi* 正喜. *Journal Asiatique* Sept.-Oct. 1916. p. 206.

(2) *Journal Asiatique*. Sept.-Oct. 1916. p. 276. This artist was patronized by the emperor *Wu-ti* 武帝, of the *Liang* 梁 dynasty. *Wu-ti* was a fervent Buddhist, and abandoning his palace, became finally a Buddhist monk.

(3) See Chinese Superstitions. Vol. VII. p. 350-351. — *Journal Asiatique*. Sept.-Oct. 1916. p. 283, and 287.

(4) *Journal Asiatique*. Sept.-Oct. 1916. p. 287. — *Annals of Kiangsi, Kiang-si t'ung-shi* 江西通志. Ch. 111. p. 6.

(5) They wore a foreign aspect and were of the Hindu type, says the Annalist, *Hu-mao*, *Fan-siang* 胡貌梵相.

3. The copy of 16, known as the "Arhats of the Dream". — The artist made this group for the monk *Ts'ing-lan* 清瀾. The emperor *Hsiao-tsung* 孝宗 (A.D. 1163-1190), of the Southern Sung, *Nan-Sung* 南宋, dynasty, requested to have it for his palace. One night, however, he beheld in a dream the disconsolate monk, begging to have his Arhats returned. They were thus restored to the monastery, and are known as the "Arhats of the Dream" (1). They are found in a temple situated to the West of *Hweichow-fu* 徽州府, in *Nganhwei* 安徽 (2). A rubbing of this set, taken from stone-engravings preserved in the above temple, is now in the Siccawei Library (3). It is a faithful copy of the original by *Kwan-hsiu* 貫休.

4. The 16 Arhats of the Fah-yun temple, in Chekiang.

At the close of the XIIth century, the Fah-yun monastery, *Fah-yun-sze* 法雲寺, situated outside the Western gate of *Shaohsing-fu* 紹興府, in *Chekiang* 浙江, had a set of the 16 Arhats, ascribed to *Kwan-hsiu* 貫休. These were offered to the temple by *Luh-yiu* 陸游 (4).

5. The 16 Arhats of Hangchow.

This set is found in the Sheng-yin monastery, *Sheng-yin-sze* 聖因寺, near the West lake, *Si-hu* 西湖. When the emperor *K'ien-lung* 乾隆 visited the place, A.D. 1757, he requested to see the collection. Having examined it, he wrote the praises of each Arhat, and presented a copy to the temple (5). The set was still in the same monastery in A.D. 1800. Fac-similes of this group were

(1) *Journal Asiatique*. Sept.-Oct. 1916. p. 278.

(2) *Journal Asiatique*. Sept.-Oct. 1916. p. 278-279.—*Annals of Nganhwei*, *Nganhwei-t'ung-shi* 安徽通志.

(3) This gift is due to the kindness of Father C. de Bodman, S. J. who was for several years a missionary at *Hweichow-fu* 徽州府.

(4) *Journal Asiatique*. Sept.-Oct. 1916. p. 281.

(5) Il composa de courts éloges, au nombre de 16, et les écrivit de sa main sur des bandes de papier, dont il fit présent au temple. *Journal Asiatique*. Sept.-Oct. 1916. p. 279-280.

made at various times, and one may be seen at the present day in the temple of *Ti-tsang-wang* 地藏王, at *Jü-kao* 如皋, in North *Kiangsu* 江蘇 (1).

3°. *The 18 Lohans*. — The Buddhist monk *Kwan-hsiu* 貫休, A.D. 832-912, was the first artist, who painted the set of 18 Lohans. So far as can be gleaned from historical records, it did not exist before his time (2). The portraits made by *Kwan-hsiu* 貫休 comprised Nandimitra's group of 16, to which 2 others were added (3). These latter existed already in popular lore, and were in all likelihood the "Arhat who subdued the Dragon", and the "Arhat who tamed the Tiger" (4). The 16 were of Hindu origin, and more or less historical; the 2 added were a purely Chinese conception, and merely symbolical. Both symbolized the superiority of Buddhism over Taoism. In several Buddhist monasteries, this symbolism was ignored, hence several variations occurred in assigning names to the 2 additional Arhats. Thus the celebrated statesman and poet, *Su-shih* 蘇軾 (5), exiled to *Kwangtung* 廣東, and visiting the Pao-lin monastery, *Pao-lin-sze* 寶林寺, saw there the portraits of 18. The monks being unable to give him the names of the 2 last, he assigned the 17th place to Nandimitra, and the 18th to Pindola (6). This solution puzzled much the emperor *K'ien-lung* 乾隆. On visiting *Hangchow* 杭州, A.D. 1757, he saw at first the list of 16, but later on, returned and examined the list of 18 (7). Hereupon, he perceived

(1) See Chinese Superstitions. Vol. VII. p. 249 (Order of the idols in the temple of *Ti-tsang-wang*).

(2) *Journal Asiatique*. Sept.-Oct. 1916. p. 283, and 287.

(3) See Chinese Superstitions. Vol. VII. p. 351.

(4) *Journal Asiatique*. Sept.-Oct. 1916. p. 285-286. — Chinese Superstitions. Vol. VII. p. 351. note 3.

(5) *Su-shih* 蘇軾. See on this writer. Chinese Superstitions. Vol. VII. p. 351. note 6.

(6) *Journal Asiatique*. Sept.-Oct. 1916. p. 284, and 288. — Chinese Superstitions. Vol. VII. p. 351, and 354.

(7) This was in 8 panels for the traditional 16, while the 2 extra ones were each apart on a single roll, thus denoting their novel and symbolical character. *Journal Asiatique*. Sept.-Oct. 1916. p. 287.

that Pindola's name was repeated twice, and wishing to correct Su-shih's list, assigned the 17th place to Kasyapa, and the 18th to Nandimitra (1). The Imperial solution proved also unsatisfactory, and despite the authority of the emperor, was not generally accepted.

The Tibetan list has likewise its 18 Arhats, comprising the traditional list of 16, to which 2 others were added, as in China. These are the *Upasaka Dharmatala*, to whom the 17th place is assigned; and Hvasan, the Chinese *Hwo-shan* 和尚, or "Monk with the Calico Bag". Both represent a twofold influence, one Indian, and the other Chinese (2).

The group of *Wuwei-chow* 撫爲州, described fully in this volume, is peculiarly Chinese, as it reduces the number of Hindu names to 7, and supplants them by several Lohans of purely native origin. This list assigns the 17th place to Asvagosha, and the 18th to the "Monk with the Calico Bag" (3).

Watters mentions 4 others (4), whom popular opinion at various times, assigned to the 18th place. These are Kumarajiva, the great Buddhist translator, A.D. 397-415; the emperor *Wu-ti* 武帝, A.D. 502-550, of the *Liang* 梁 dynasty; Maitreya, *Mi-leh-fuh* 彌勒佛, and even the Goddess of Mercy, *Kwan-yin* 觀音.

Such is a brief record of the various attempts made to establish the list of these 18 Arhats. The original idea of *Kwan-hsiu* 貫休, it would seem, escaped the notice both of *Su-shih* 蘇軾, and *K'ien-lung* 乾隆, and was ignored even in many Buddhist monasteries (5). The 2 added, are merely symbolical, and represent in all likelihood

(1) Chinese Superstitions. Vol. VII. p. 351, and 355.—*Journal Asiatique*. Sept.-Oct. 1916. p. 288.

(2) *Journal Asiatique*. Sept.-Oct. 1916. p. 290. — Chinese Superstitions. Vol. VII. p. 352. note 3.

(3) See Chinese Superstitions. Vol. VII. p. 355-372 (List of the 18 Arhats found at *Wuwei-chow* 撫爲州).

(4) Watters. The 18 Lohan of Chinese Buddhist Temples. p. 29-30. — Chinese Superstitions. Vol. VII. p. 352.

(5) Chinese Superstitions. Vol. VII. p. 351, and 354.—*Journal Asiatique*. Sept.-Oct. 1916. p. 284.

the “Arhat who subdued the Dragon”, *Kiang-lung* 降龍; and the “Arhat who tamed the Tiger”, *Fuh-hu* 伏虎 (1).

Among the famous sets of 18, the following may be specially mentioned.

1. A full set of the 18, found in the King-teh monastery, *King-teh-sze* 景德寺, South-East of *Fuchow-fu* 撫州府, in *Kiangsi* 江西 (2). This seems to be one of the earliest groups done by the famous artist *Kwan-hsiu* 貫休.

2. In the 11th century, another set of 18, also by *Kwan-hsiu* 貫休, existed in the Pao-lin monastery, *Pao-lin-sze* 寶林寺, near Canton (3). *Su-shih* 蘇軾, who lived at this time, visited the monastery, saw the pictures of the 18 Arhats, and wrote a work celebrating their praises. This group comprised the 16 of Nandimitra's list, and 2 others, whose names were unknown to the exiled statesman. He imagined, therefore, to supply them, and assigned the 17th place to Nandimitra, and the 18th to Pindola, for the second time (4). *Su-shih*'s work helped much to spread the knowledge of the 18 Arhats throughout China.

3. In the 17th century, the Fah-yuen monastery, *Fa-yuen-sze* 法源寺, to the West of Peking, had a fine set of 18, purchased at the cost of 700 gold taels. This copy came from *Chekiang* 浙江 (5).

4. *The 18 Arhats of Tibet*. — Tibet has its own group of 18 Arhats, comprising the 16 of Nandimitra's list, and 2 others added,

(1) *Journal Asiatique*. Sept.-Oct. 1916. p. 285-286.

(2) *Journal Asiatique*. Sept.-Oct. 1916. p. 279. — *Annals of Kiangsi*, *Kiang-si t'ung-shi* 江西通史.

(3) *Chinese Superstitions*. Vol. VII. p. 352. — *Journal Asiatique*. Sept.-Oct. 1916. p. 281, and 288.

(4) *Chinese Superstitions*. Vol. VII. p. 351, and 354. — *Journal Asiatique*. Sept.-Oct. 1916. p. 284.

(5) *Journal Asiatique*. Sept.-Oct. 1916. p. 282. — *Chinese Superstitions* Vol. VII. p. 352. note 6.

as in China (1). These latter are the *Upasaka Dharmatala*, and Hvasan, the Chinese *Hwo-shang* 和尚, or “Monk with the Calico Bag”. The Tibetan list seems to have been borrowed from China (2).

5. *The 18 Arhats of K'ien-lung* 乾隆. — When *K'ien-lung* 乾隆 visited *Hangchow* 杭州, A.D. 1757, he saw at first the set of 16 Arhats, but later on, returned, and found that there was also a group of 18 (3). Having examined it, he perceived that Pindola's name was repeated twice, and wishing to correct the list, assigned the 17th place to Kasyapa, and the 18th to Nandimitra. This Imperial solution was not generally accepted (4).

6. *The Wuwei-chow set of 18*. — The Wuwei-chow group of 18 belongs to a later phase of Buddhist evolution. It comprises 7 Hindu names, and 11 Chinese ones. It originated probably at the close of the *Sung* 宋, or in the early part of the *Yuen* 元 dynasty, that is to say about the 13th century. This list assigns the 17th place to Asvagosha, *Ma-ming* 馬鳴; and the 18th to the “Monk with the Calico Bag”, *Pu-tai hwo-shang* 布袋和尚 (5). The Illustrations given in this volume represent the set of 18, as found at the present day in the Buddhist temple at *Wuwei-chow* 無爲州.

V. Female Arhats.

1°. *Generalities*. — No woman can attain to Buddhahood without being reborn as a man (6). According to the *Saddharma-pundarika*, or Lotus of the Good Law, women are debarred from

(1) Chinese Superstitions. Vol. VII. p. 352; 354-355 (Tibetan list of the 18 Arhats).

(2) Journal Asiatique. Sept.-Oct. 1916. p. 289-290.

(3) See Chinese Superstitions. Vol. VII. p. 351. — Journal Asiatique. Sept.-Oct. 1916. p. 284-285.

(4) Journal Asiatique. Sept.-Oct. 1916. p. 288. — Chinese Superstitions. Vol. VII. p. 351. note 7.

(5) See Chinese Superstitions. Vol. VII. p. 356; 369-372.

(6) Monier Williams. Buddhism. p. 87. — Hardy. Manual of Buddhism. p. 104, and 106.

Amitabha's paradise (1). Buddha, says Monier Williams, was originally a misogynist, as well as a misogynist, and wished all his followers to be misogynists also (2). It was only at the end of his life, and owing to the intercession of Ananda, that he permitted some females to join the *Sangha* (3). The first nun was *Maha-prajapata*, Buddha's own nurse. They were placed under the direction of the monks, and were subject to them in all matters of religious discipline.

As to Arhatship, it was in theory open to all, laymen as well as monks, and even to women, but practically could only be obtained by those who left the world, and led a celibate, monastic life. Hardy states that in the early phase of Buddhism some females attained to Arhatship (4).

The *Avadana-Sataka*, or "Sutra of the Hundred Legends" (5), mentions 10, who abandoned the world, and entered the path leading to Nirvana. Some even acquired transcendent powers, and could fly through the air at will. The same number of 10 is also found in the Pali work known as *Sanyutta-Nikaya* (6). We give here

(1) See Chinese Superstitions. Vol. VI. p. 107. note 6. — Beal. A Catena of Buddhist Scriptures from the Chinese. p. 381.

(2) Monier Williams. Buddhism. p. 86. — Chinese Superstitions. Vol. VII. p. 336. note 4.

(3) Hardy. Manual of Buddhism. p. 311-312. — Monier Williams. Buddhism. p. 86. Guatama in the end permitted an order of nuns, but this was owing to the intercession of Ananda.

(4) Hardy. Manual of Buddhism. p. 39. — Chinese Superstitions. Vol. VII. p. 336. note 2.

(5) *Avadana-Sataka*, or "Sutra of the 100 Legends". A Nepalese work in prose, containing stories of female Arhats. It is divided into 10 chapters, each chapter containing 10 legends. The doctrinal purpose of the work is to show that one's present condition is the result of works done in a previous existence, and that none can be a real Buddhist, unless he leaves the world, and leads a celibate monastic life. *Journal Asiatique*. Sept.-Oct. 1879. p. 145-148.

(6) The *Theri-Apadana* and the *Theri-Gatha*, contain also legends, the former of 40 female Arhats, and the latter of 63. *Journal Asiatique*. Avril-Juin, 1883. p. 411.

from the above two works the names and description of these 10 female Arhats. Among them, 3 are of princely descent, and 1 is the daughter of a Brahman. Nearly all refuse to be married, or renounce the married state.

2°. *The 10 female Arhats of the Avadana-Sataka.*

1. *Suprabha, or the Brilliant.* — When she was born, a precious stone was found hanging from her neck, hence her name. When she took it off, or sold it, in order to help the poor and needy, another replaced it forthwith. On reaching marriageable age, she refused the hand of various suitors, and rising in the air, bade farewell to the world, and became a *Bhikshuni*, or Buddhist nun (1).

2. *Supriya, or the Dearly-beloved.* — She was the daughter of Anathapindada. On being born, she recited forthwith a *Gatha* on the merit of good deeds, thus proving to all that she existed in previous phases of life. Having attained the age of 7 years, she abandoned her family, and entered a Buddhist monastery (2).

3. *Sukla or Sukha*, which is interpreted the *White-robed.* — This female Arhat was born with a white robe, and the prodigy prevented her father from putting her to death, for he did not want a girl-child (3). She entered the monastic life at an early age, and wonderful to say, the little white robe which enveloped her at birth, enlarged, and served still to make the five garments required for a nun (4).

4. *Soma, or the Moon.* — She was the daughter of a Brahman, who was wont to give to his female children the names of heavenly

(1) Journal Asiatique. Août-Sept. 1879. p. 177-178; Avril-Juin, 1882. p. 409, and 413.

(2) Journal Asiatique. Août-Sept. 1879. p. 178; Avril-Juin, 1883. p. 413, and 421.

(3) Elle était née couverte d'un vêtement blanc, ce qui calma son père, et l'empêcha de la chasser, comme il avait résolu de le faire si c'était une fille. Journal Asiatique. Avril-Juin, 1883. p. 413.

(4) Journal Asiatique. Août-Sept. 1879. p. 178; Avril-Juin, 1883. p. 413.

bodies (1). Like Supriya and Sukla, she joined the *Sangha* at an early age. Endowed with extraordinary memory, and possessing also a fine grasp of the Law, she could discuss religious matters with the most learned *Sramanas*.

5. *Kuvalaya*, which is interpreted *Utpala*, or the *Blue Lotus*. — This female Arhat was the daughter of a dancing-master, and practised the art herself in a high degree. Buddha, fearing that her charms would prove dangerous to the Brotherhood, transformed her into an ugly hag (2). Hereupon, she repented of her past life, begged the Buddha to forgive her, and ended by finally renouncing the world, and becoming a nun.

6. *Kasika-Sundari*, or the *Beautiful Maid of Kasi*. — She was the daughter of Brahmadatta, Rajah of Benares. Sought in marriage by several princes, she spurned their advances, and rising in the air, took refuge in a Buddhist monastery (3). Here she meditated day and night on compassion for all beings, and thus became a renowned Arhat.

7. *Mukta*, or the *Pearl*. — She was born with a crown of precious stones on the head, hence her name (4). Married to a rich merchant, who gave her a beautiful pearl necklace, she placed it at the feet of Buddha. This so pleased her husband, that he became a Buddhist monk, and Mukta on her side entered a monastery for women (5).

8. *Kasangala*, so called from the place where she lived. — She was a slave-woman. One day, as Buddha was passing by, Ananda begged her give a cup of water to his teacher. On tendering it to him, she exclaimed: “my son, my son”, and forthwith a double jet

(1) Journal Asiatique. Avril-Juin, 1883. p. 413, and 421.

(2) La confrérie faillit succomber aux charmes de cette magique femme. Aussitôt le Bouddha la transforma en une vieille hideuse et décrépite. Journal Asiatique. Avril-Juin, 1883. p. 417.

(3) Journal Asiatique. Avril-Juin, 1883. p. 409, 413, and 420.

(4) Journal Asiatique. Avril-Juin, 1883. p. 409, 413, and 414-415.

(5) Journal Asiatique. Avril-Juin, 1883. p. 420.

of milk spurted from her breasts (1). The poor slave of the present day had given birth to Buddha 500 times in previous phases of his existence, but owing to her stinginess (2), she was refused the privilege of being his mother in his five hundredth and first, or last birth.

9. *Khema, or the Fortunate*.—Daughter of Pasenadi (Prasenajit), king of Kosala, she was born under a tent, while her father waged war against Brahmadatta, Rajah of Benares. Luckily a son was born to the Rajah, and the young prince being betrothed to Khema, the warring parties were thus reconciled (3). When the day appointed for the marriage arrived, Khema refused the hand of the youthful prince, and rising in the air, took refuge in a Buddhist monastery. Here, she became most proficient in the intelligence of the Law, and could expound its most abstruse precepts even to the monks themselves.

10. *Virupa, or the Ugly-faced*. — This female Arhat was also a daughter of Pasenadi, and sister to Khema. In a former existence, she refused an alms to a *Pratyeka-Buddha*, and for this misdeed, was reborn as a most ugly woman (4). Nobody wishing to take her for wife, she was married during the night to a merchant, who on seeing her the next day, confined her to prison. Here, she attempted to commit suicide, but was delivered by Buddha, who transformed her at the same time into a beautiful damsel. To return thanks for such a favour, she renounced the world, and became a Buddhist nun (5).

(1) Journal Asiatique. Août-Sept. 1879. p. 180. n° 8; Avril-Juin, 1883. p. 418.

(2) Lorsqu'elle était mère du futur Sakyamuni, elle l'empêchait toujours de se faire initier, et s'opposait à ses libéralités, de là son état d'esclave. Journal Asiatique. Avril-Juin, 1883. p. 418.

(3) Monier Williams. Buddhism. p. 48.—Journal Asiatique. Août-Sept. 1879. p. 180; Avril-Juin, 1883. p. 415, and 421. — Chinese Superstitions. Vol. VII. p. 336.

(4) According to Buddhist tenets, our present condition is the result of evil done in a previous existence. See Chinese Superstitions. Vol. VII. p. 384.

(5) Journal Asiatique. Avril-Juin, 1883. p. 416-417.

ARTICLE XVII.

THE 12 GENII RULING THE CYCLIC YEAR.

Shih-eul yuen-kiah 十二元甲.

Students of “Things Chinese” are acquainted with the cyclic computation of years, *Kiah-tze* 甲子 (1), invented, it is said, in the 61st year of *Hwang-ti* 黃帝, or B.C. 2637, and employed in chronological tables (2). Many, however, ignore that these cyclic characters represent 12 gods, or genii, who preside over the year (3). The process of deification seems to be ascribed to Buddhism, which, in order to enhance the merit of these petty divinities, assign them a remote origin dating back to the fabulous times of hoary antiquity. To proceed methodically, we shall expose at first the combinations, which form the groundwork of the cycle; and secondly, we shall give the names and origin of the 12 genii, who preside over the year.

I. Combinations forming the groundwork of the Cycle.

The Chinese cycle is a period of 60 years, each year being distinguished by a combination of two characters. These are taken, one from the “Ten heavenly stems”, *T'ien-kan* 天干, and the other from the “Twelve earthly branches”, *Ti-shi* 地支 (4).

(1) *Kiah-tze* 甲子. This is the first term, resulting from the combination of the 1st heavenly stem with the first earthly branch. It designates the 1st year of the cycle. Williams. Dictionary of the Chinese Language. — Encyclopædia Sinica. p. 137.

(2) Encyclopædia Sinica. p. 137. — Doolittle. Social Life of the Chinese. Vol. II. p. 340. — Mayers. Chinese Reader's Manual. p. 348.

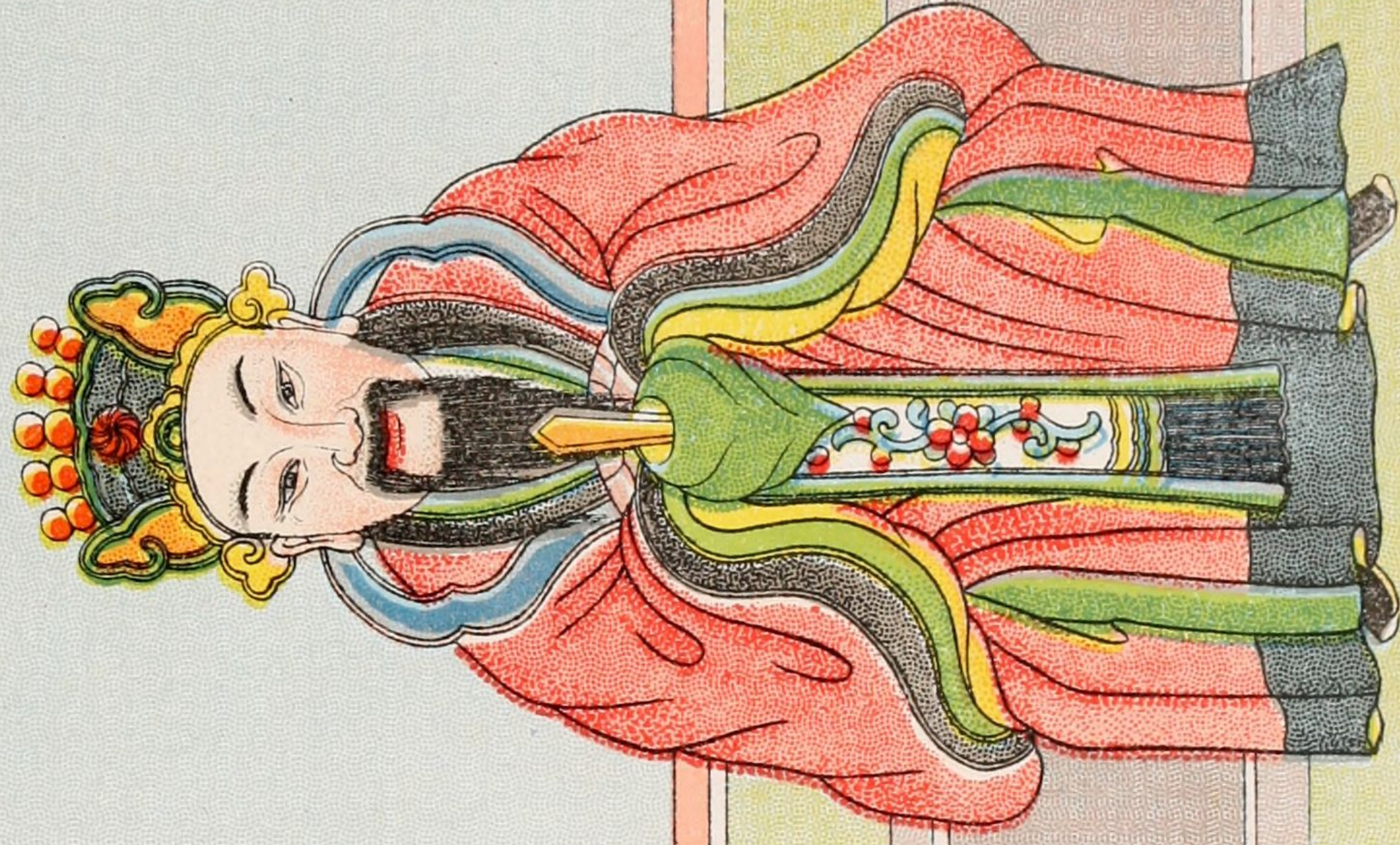
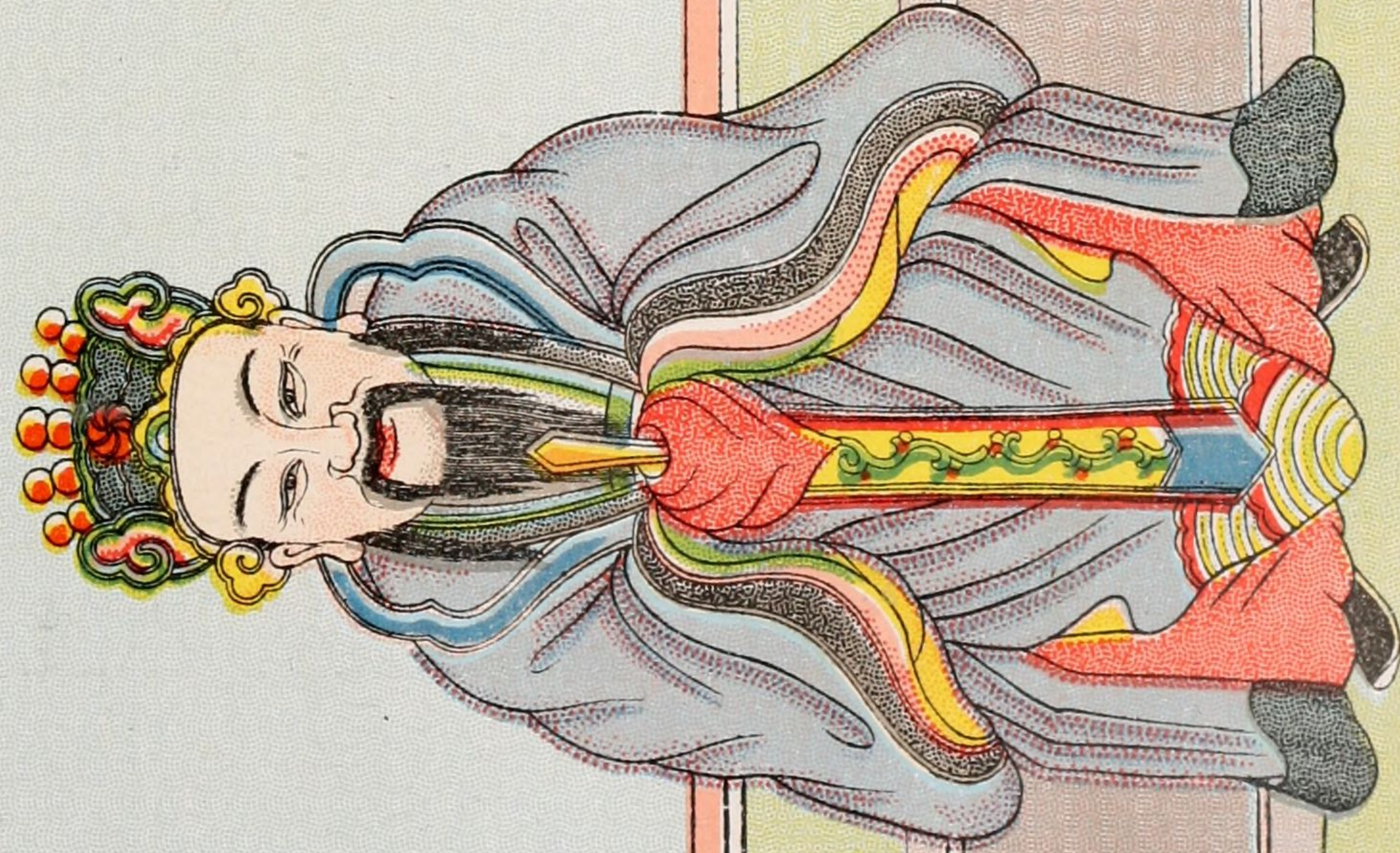
(3) Pictures of these gods represent them in a sitting posture, and bearing in their hands the *Hwuh* 笏, or badge of honour distinctive of eminent personages. See Chinese Superstitions. Vol. III. p. 310. note 3.

(4) Encyclopædia Sinica. p. 137. — Doolittle. Social Life of the Chinese. Vol. II. p. 340.

寅提格

正
赤盤岩

子
困故



Ché-ti-ko Tche-fen-jo Koen-toen.

Sheh-t'í-koh Ch'ih-fèn-joh Kw'en-tun.

The 10 heavenly stems are the following: *Kiah* 甲, *Yih* 乙, *Ping* 丙, *Ting* 丁, *Wu* 戊, *Ki* 己, *Keng* 庚, *Sin* 辛, *Jen* 壬, and *Kwei* 癸 (1).

The 12 branches are thus enumerated by the Chinese: *Tze* 子, *Ch'eu* 丑, *Yin* 寅, *Mao* 卯, *Ch'en* 辰, *Sze* 巳, *Wu* 午, *Wei* 未, *Shen* 申, *Yiu* 酉, *Hsüh* 戌, and *Hai* 亥 (2).

The first stem, combined with the first branch, is *Kiah-tze* 甲子, and designates the first year of the cycle. The second stem is then combined with the second branch, and designates the second year, or *Yih-ch'eu* 乙丑, and so on to the tenth stem, and the tenth branch. The eleventh branch, *Hsüh* 戌, is then joined with the first stem *Kiah* 甲, the twelfth, *Hai* 亥, with the second, and so on (3). Sixty years are numbered in this way, after which the series begins over again, and a new cycle commences (4). There were 44 cycles before the birth of Christ, ending A.D. 3; and there will be 32 cycles since that date, up to A.D. 1924. The present cycle began A.D. 1864, and hence the year 1921 is the 58th year of the 31st cycle (5).

As to the origin of these "heavenly stems", *T'ien-kan* 天干, and "earthly branches", *Ti-shi* 地支, it seems to go back to the remotest antiquity. Chinese Annalists record that *P'anku* 盤古, the first being brought into existence by the evolution of the Great Monod, *T'ai-yih* 太一, was followed by three Sovereigns: the

(1) See Chinese Superstitions Vol. I. p. 142. note 1. — Mayers. Chinese Reader's Manual. p. 349 (The 10 Stems).

(2) Chinese Superstitions. Vol. I. p. 142. note 2; Vol. III. p. 262. note 2. Mayers. Chinese Reader's Manual. p. 351.

(3) Williams. Dictionary of the Chinese Language. — Encyclopædia Sinica. p. 137.

(4) This is the only mode of reckoning years employed by the Chinese. It is followed by the Japanese, Koreans, Mongols, Siamese, Annamese, and others who have borrowed their civilisation from China. Williams. Dictionary of the Chinese Language.

(5) Williams. Dictionary of the Chinese Language (*Kiah-tze* 甲子).

Heavenly, *T'ien* 天; the Earthly, *Ti* 地; and the Yellow, *Hwang* 黃 (1). During their reign, especially that of the last, numerous inventions were made. The Heavenly Ruler, *T'ien-hwang* 天皇, had 12 brothers, 10 of whom were kings, while the Earthly Ruler, *Ti-hwang* 地皇, had likewise 10 brothers. Towards the close of his life, the Heavenly Ruler, *T'ien-hwang* 天皇, said to the Earthly Ruler, *Ti-hwang* 地皇: let us combine the brothers of both our families, and thus establish a chronological order, for naming months, days and hours (2). My 10 brothers will be the heavenly stems, *T'ien-kan* 天干; and your 10 brothers the earthly branches, *Ti-shi* 地支. But 2 are wanting to represent the series of the 12 months, so you may take my two extra brothers, and thus complete the cycle. The matter was thus arranged. The 10 brothers of the Heavenly Ruler, *T'ien-hwang* 天皇, became the heavenly stems, and the 10 brothers of the Earthly Ruler, *Ti-hwang* 地皇, became the earthly branches, to which were added the 2 younger brothers of the Heavenly Ruler, thus completing the duodenary cycle of 12 months (3).

The cyclic characters mark also the 12 Chinese hours of the day, and the 12 points of the compass (4). A Chinese hour corresponds to 2 hours according to European notation. When the symbols are employed on the compass, *Tze* 子, corresponds to the

(1) These 3 Sovereigns belong to the fabulous or legendary period of Chinese History. I must pronounce *Hwang-ti* 黃帝 to be a fabulous person, says Legge. Introduction to the *Shu-king* 書經, or Book of Records. Chinese Classics. Preface. p. 82.

(2) The cyclic symbols designed at first only days and hours. It was only in the time of the *Han* 漢 dynasty, B.C. 206, that they were used to mark years. Mayers. Chinese Reader's Manual, p. 349. — Encyclopædia Sinica. p. 137.

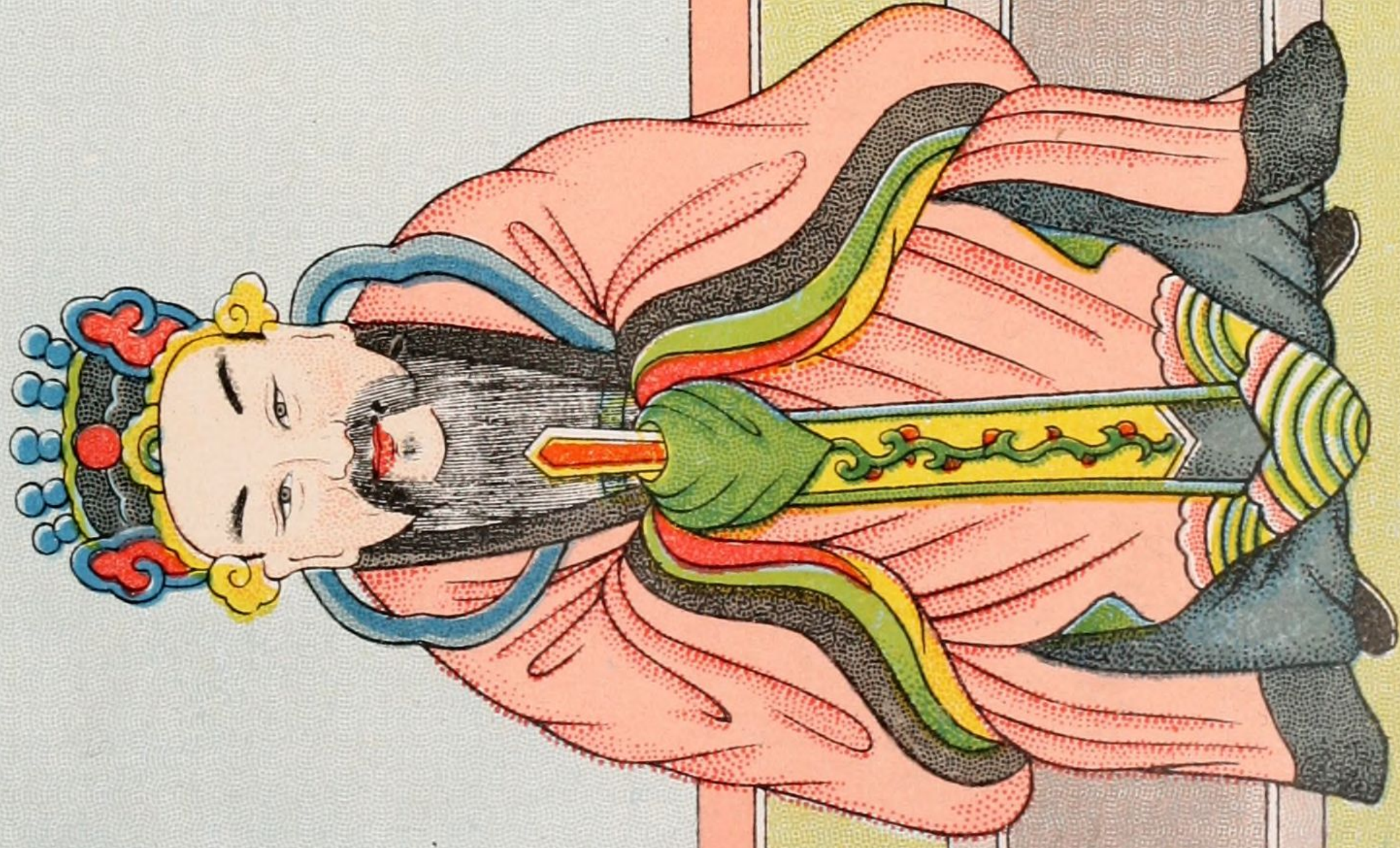
(3) It was *Ta-nao* 大撓, minister to *Hwang-ti* 黃帝, who combined the various symbols, and worked out this cumbrous system. Mayers. Chinese Reader's Manual. p. 72, and 348. — A Notice of the Chinese Calendar, by Peter Hwang, 黃伯祿. p. 11.

(4) Encyclopædia Sinica. p. 137. — Mayers. Chinese Reader's Manual. p. 351.

Fig. 80

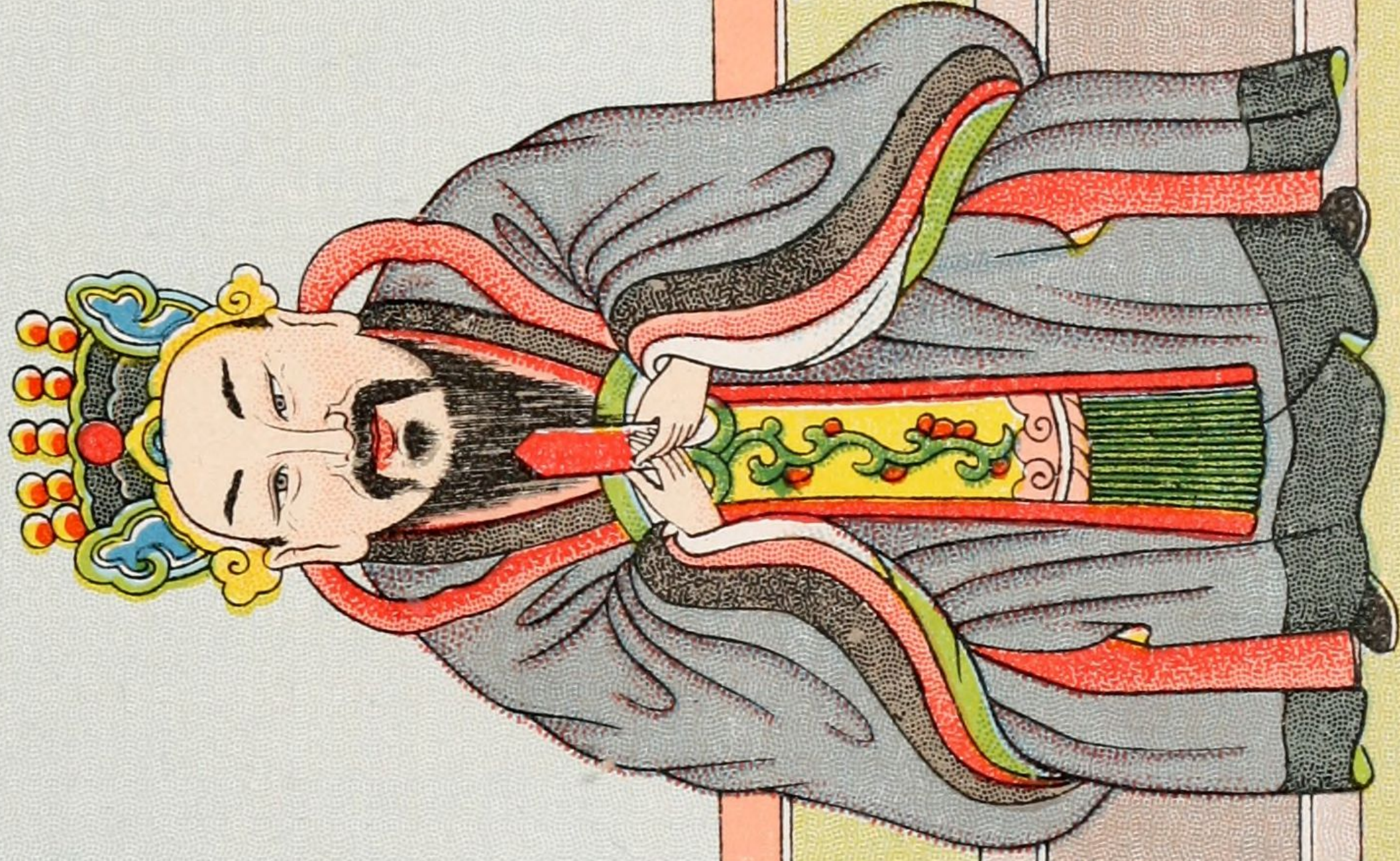
巳

大荒落



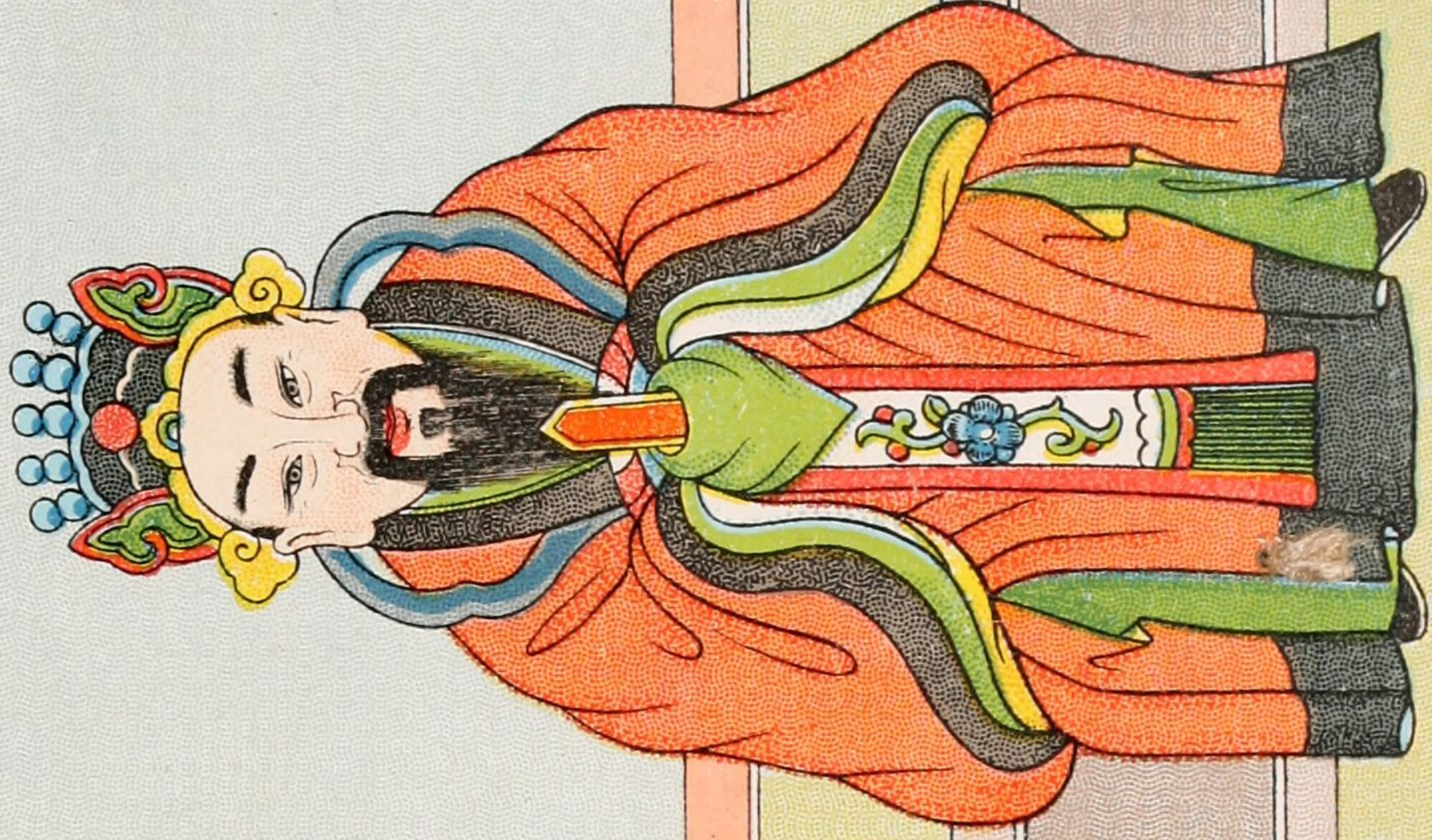
辰

執徐



卯

單閼



Ta-hoang-lò Tche-hiu Tan-ngo.
Ta-hoang-loh Ch'ih-sü Tan-ngoh.

North ; *Mao* 卯, to the East ; *Wu* 午, to the South ; and *Yiu* 酉, to the West (1).

These 12 cyclic symbols are deified, and represent a god or genius, who presides over each month, hour, and day, and is deemed to hear prayers, protect, grant special favours, and cure various diseases (2).

II. Names of the 12 Genii ruling the Cycle.

1°. *The 10 Earthly Brothers.*

Name of Genius			Earthly branches ruled	
1	<i>Kw'en-tun</i>	困 敵	<i>Tze</i>	子
2	<i>Ch'ih-fen-joh</i>	赤 奮 若	<i>Ch'eu</i>	丑
3	<i>Sheh-t'i-koh</i>	攝 提 格	<i>Yin</i>	寅
4	<i>Tan-ngoh</i>	單 闕	<i>Mao</i>	卯
5	<i>Chih-sü</i>	執 徐	<i>Ch'en</i>	辰
6	<i>Ta-hwang-loh</i>	大 荒 落	<i>Sze</i>	巳
7	<i>Tsan-tsang</i>	敵 牂	<i>Wu</i>	午
8	<i>Hsieh-hsiah</i>	協 洽	<i>Wei</i>	未
9	<i>Kiün-t'an</i>	潛 灘 (3)	<i>Shen</i>	申
10	<i>Tsoh-ngoh</i>	作 噩	<i>Yiu</i>	酉

2°. *The 2 Brothers of the Heavenly Ruler, T'ien-hwang 天皇.*

11	<i>Yen-meu</i>	閼 茂	<i>Hsüh</i>	戌
12	<i>Ta-yuen-hsien</i>	大 淵 獻	<i>Hai</i>	亥

(1) A Notice of the Chinese Calendar, by Peter Hwang, priest of the Nankin Mission. p. 6 (The Celestial Stems and the 5 Cardinal Points).

(2) See Chinese Superstitions. Vol. III. p. 262-273 (Charms for curing various diseases throughout the year, over which each of these gods presides).

(3) *Kiün* 潜. This character is also pronounced *T'un* and *Yun*. Williams. Dictionary of the Chinese Language.

In the Imperial Calendar, *Hwang-lih* 皇歷, the first character of the cycle, *Kiah-tze* 甲子, indicates the Genius, who presides over the year, and hence should be invoked on New Year's Day, and on other festivals, in order to enjoy happiness and prosperity.

Pictures, representing the 12 Cyclic Genii, are generally found in Buddhist temples, known as "Shrines or Halls of the Hundred Children", *Peh-tze-t'ang* 百子堂 (1). These are much frequented by pagans, who come there begging children, either from Chang the Immortal, *Chang-sien* 張仙 (2), or some other divinity. The child born in that cyclic year, is placed under the special protection of the god, who presides over it (3).

Illustration n^{os} 79-82, given in this volume, represent the 12 Cyclic Genii, as found in the temple known as *Nan Wen-ch'ang-kung* 南文昌宮, at *Jü-kao* 如皋, in North Kiangsu 江蘇.

3°. *The 10 Brothers of the Heavenly Ruler, T'ien-hwang* 天皇, forming the 10 heavenly stems, *T'ien-kan* 天干.

Name of Genius			Heavenly stems ruled	
1	<i>Ngoh-fung</i>	閼逢	<i>Kiah</i>	甲
2	<i>Chen-meng</i>	旃蒙	<i>Yih</i>	乙
3	<i>Jeu-chao</i>	柔兆	<i>Ping</i>	丙
4	<i>Kiang-yü</i>	彊圉	<i>Ting</i>	丁
5	<i>Chu-yung</i>	雍著	<i>Wu</i>	戊

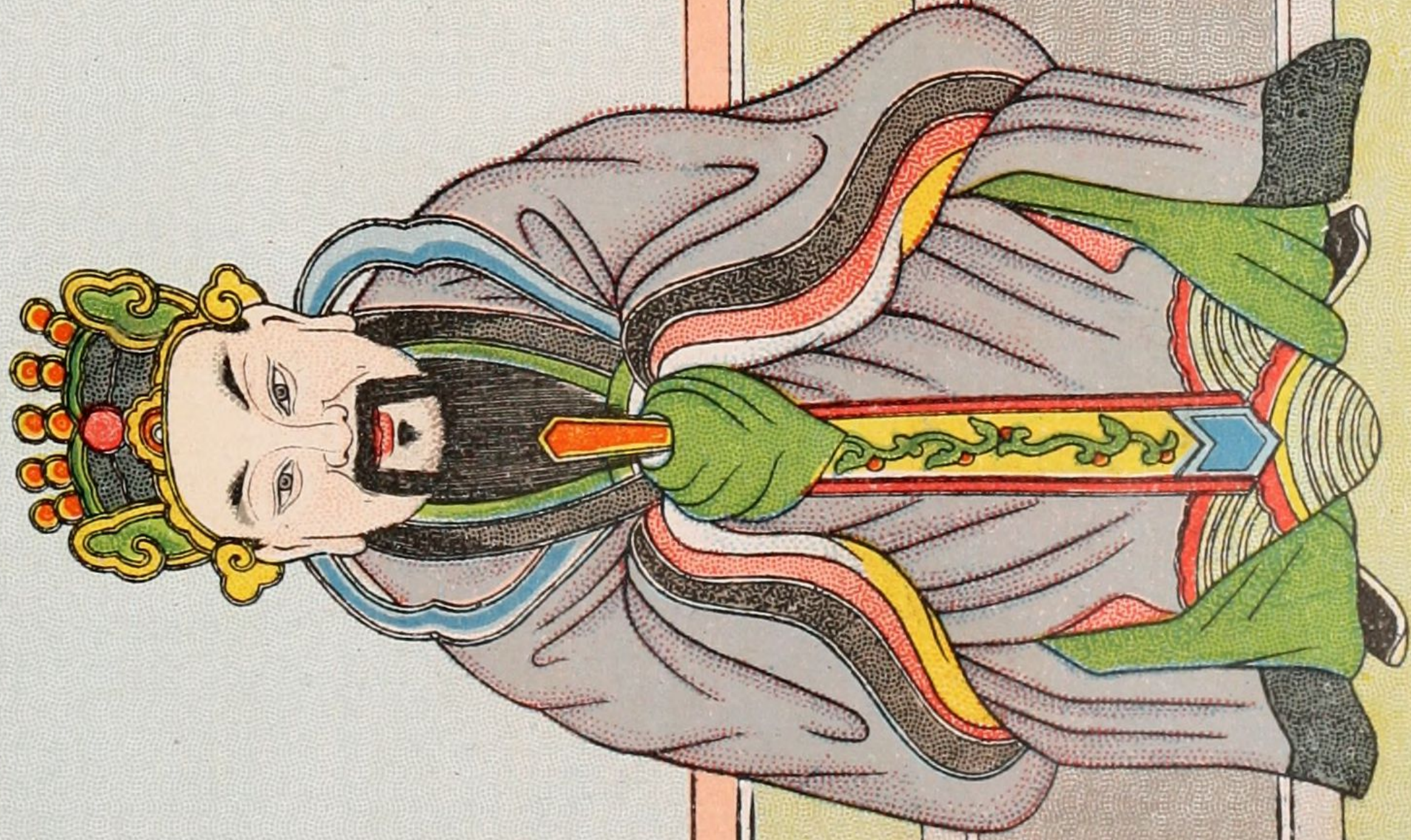
(1) See Chinese Superstitions. Vol. I. p. 3 (Temples of the Hundred Children).

(2) Chang the Immortal, *Chang-sien* 張仙. A divinity of doubtful origin, extensively worshipped during the *Sung* 宋 dynasty, A.D. 425-479, by women desirous of offspring. Mayers. Chinese Reader's Manual. p. 10.—Chavannes. Le T'ai-chan. p. 151.—Chinese Superstitions. Vol. I. Illustration n° 9; Vol. V. p. 609. note 2.

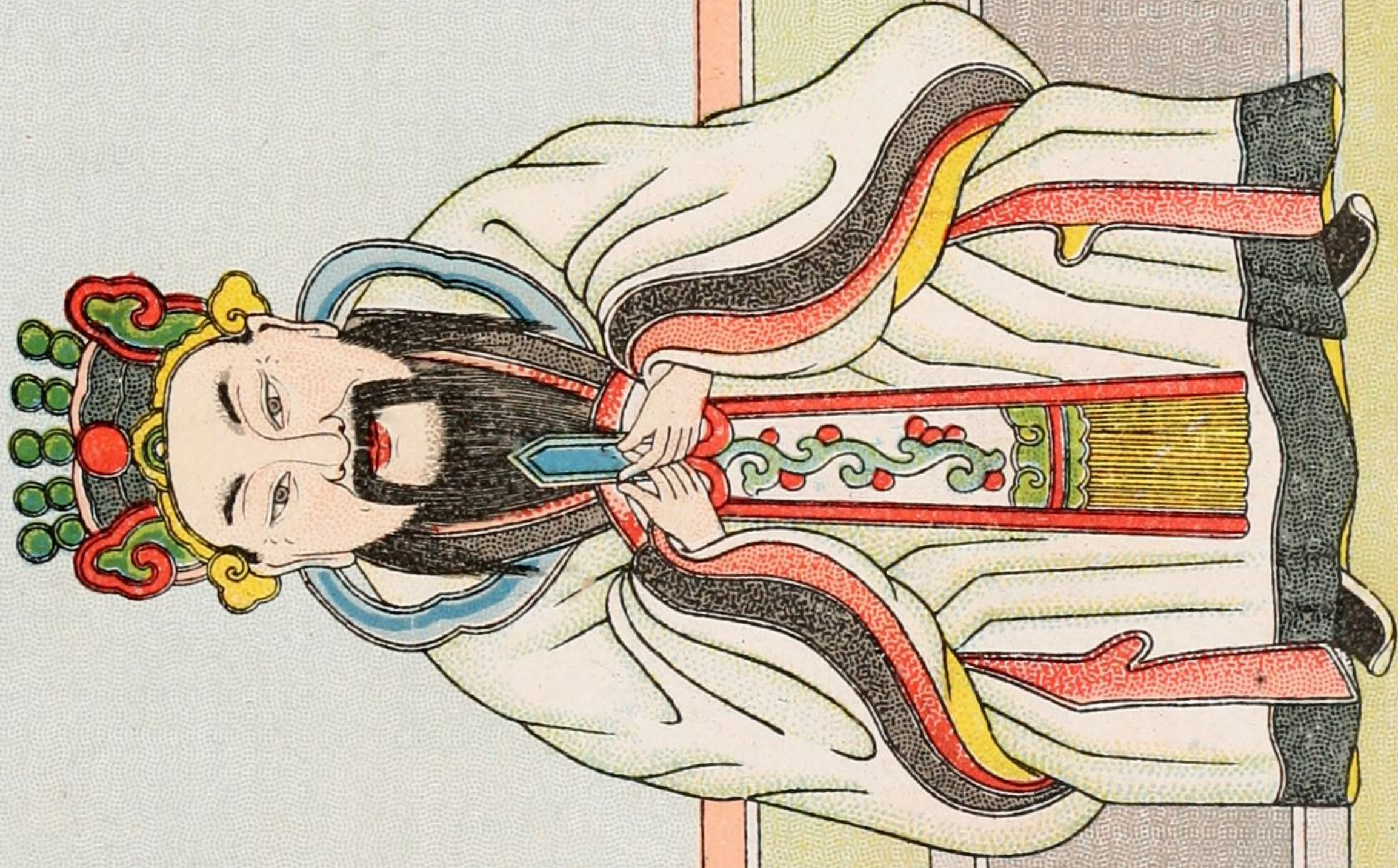
(3) It is usual with parents also to inform their children, of the name of the animal that influences the year: tiger, dragon, rat, monkey etc. A Notice of the Chinese Calendar, by Peter Hwang, priest of the Nanking Mission. p. 11.—Chinese Superstitions. Vol. IV. p. 360. note 3.

Fig. 81

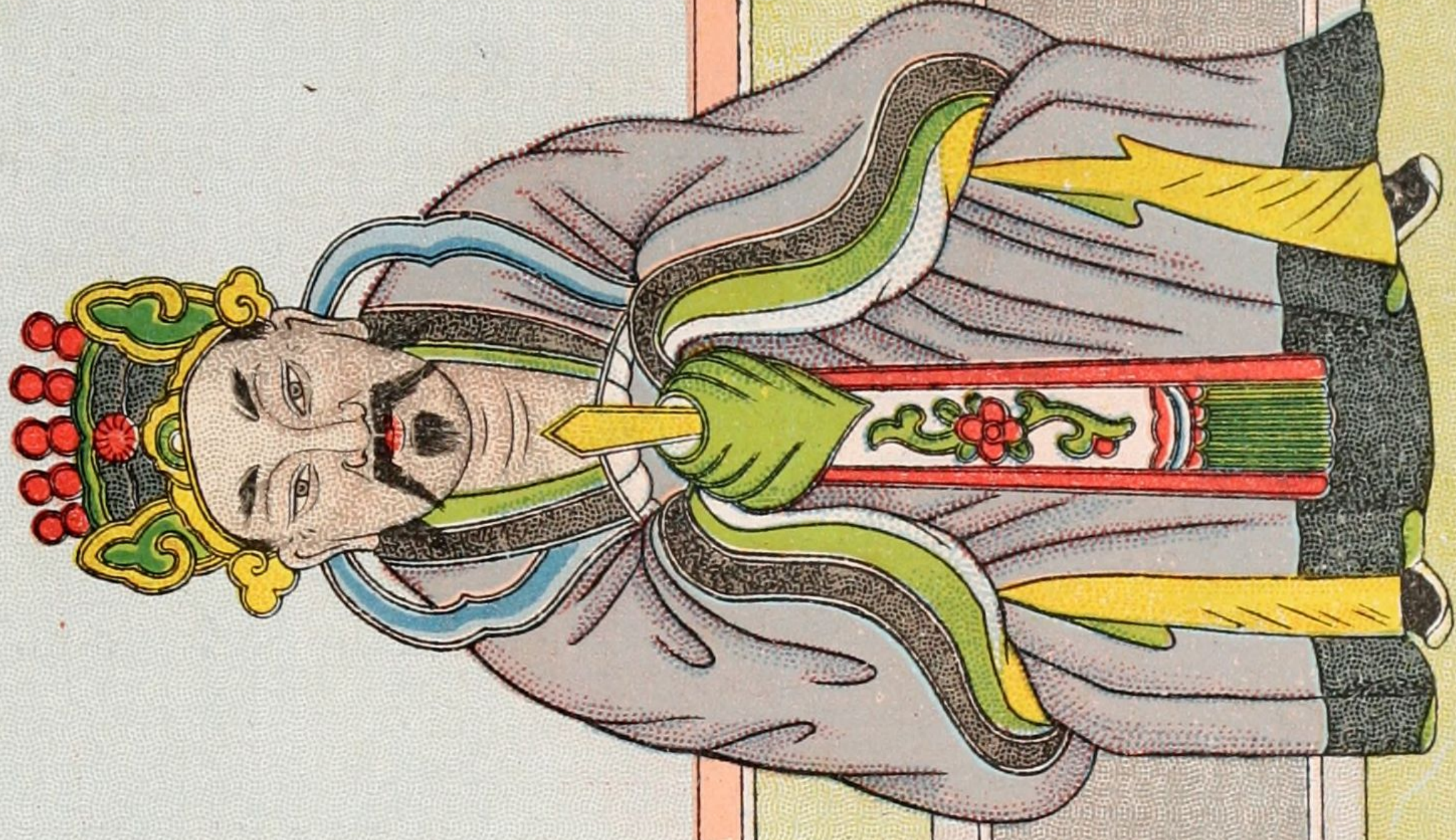
中
雄



末
協洽



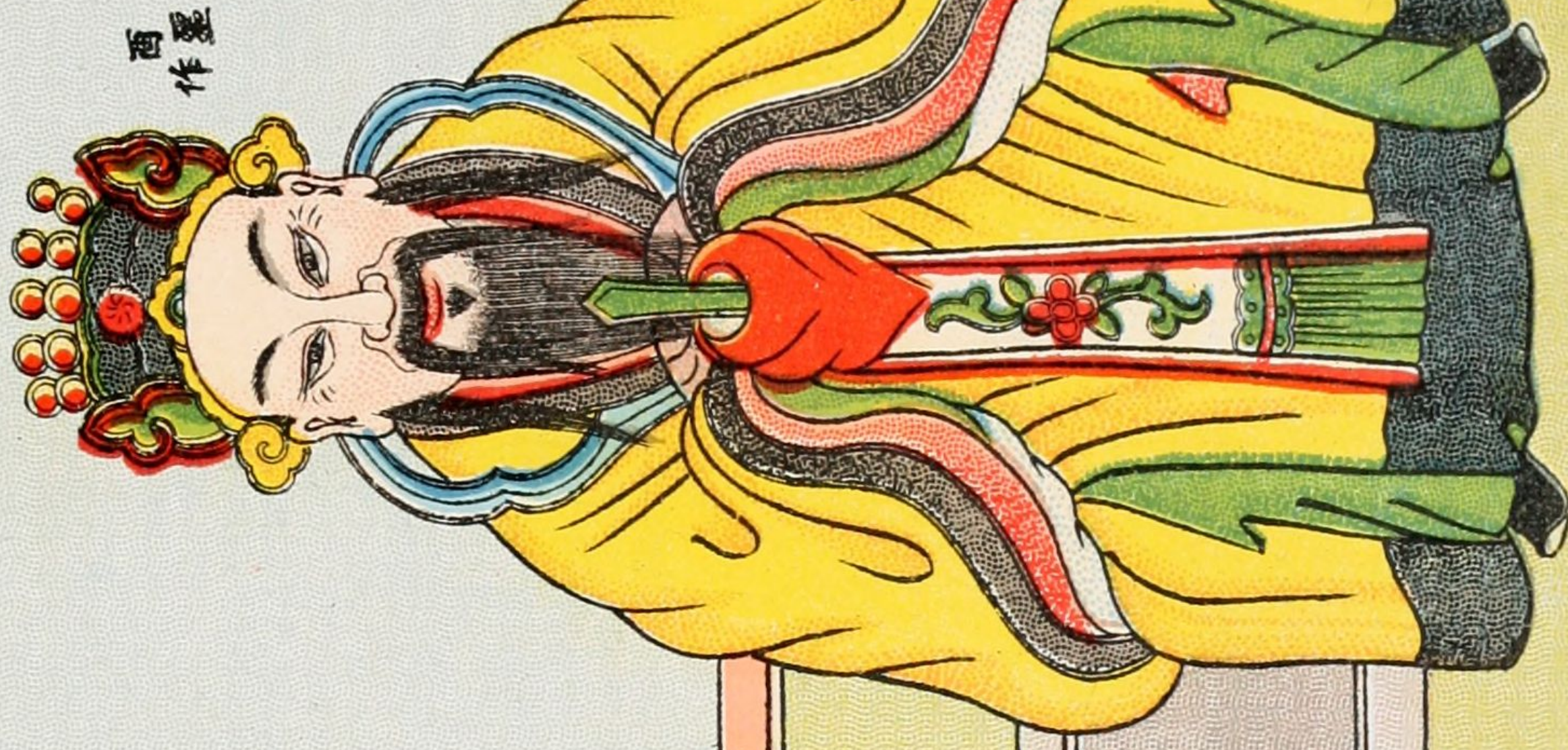
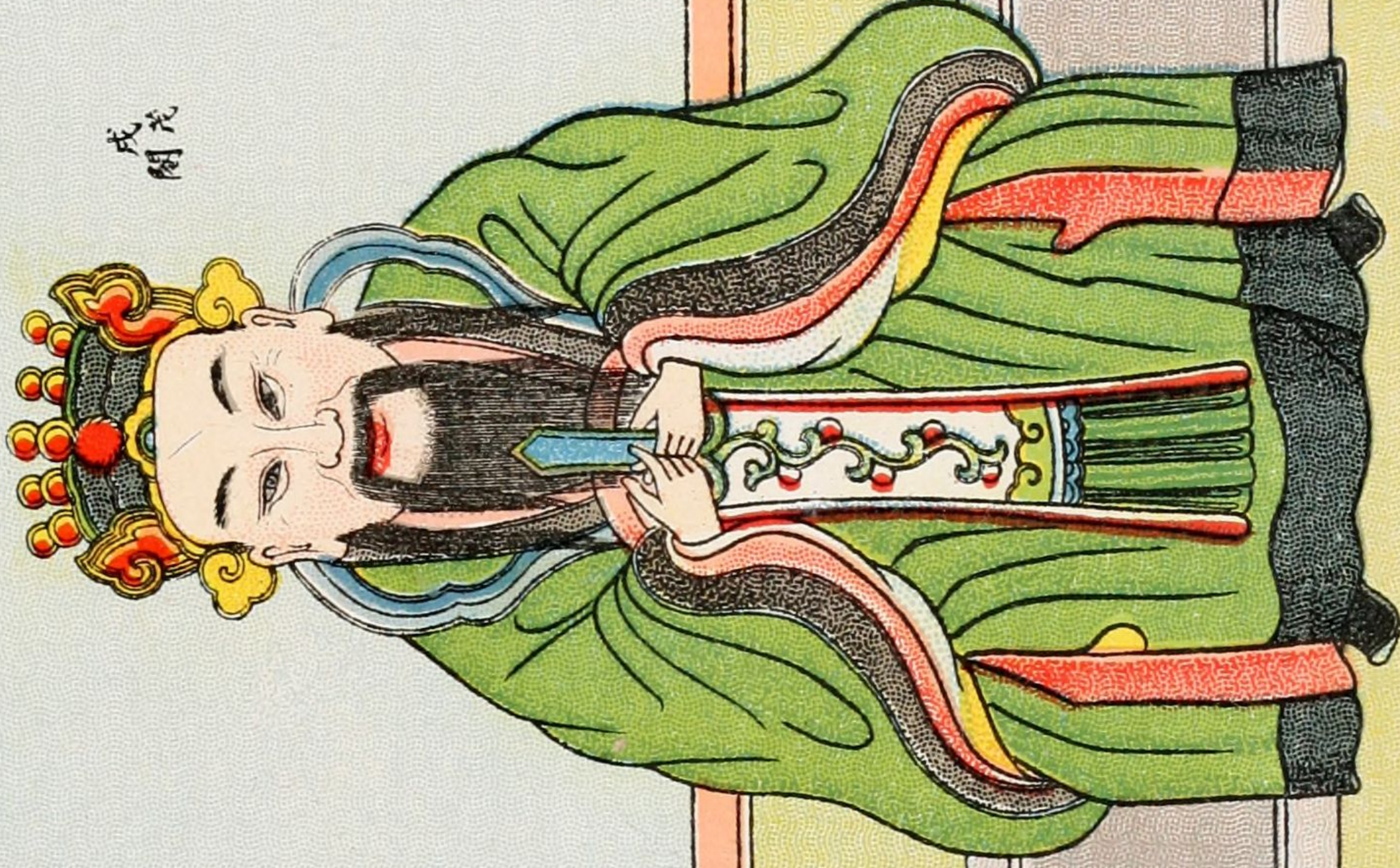
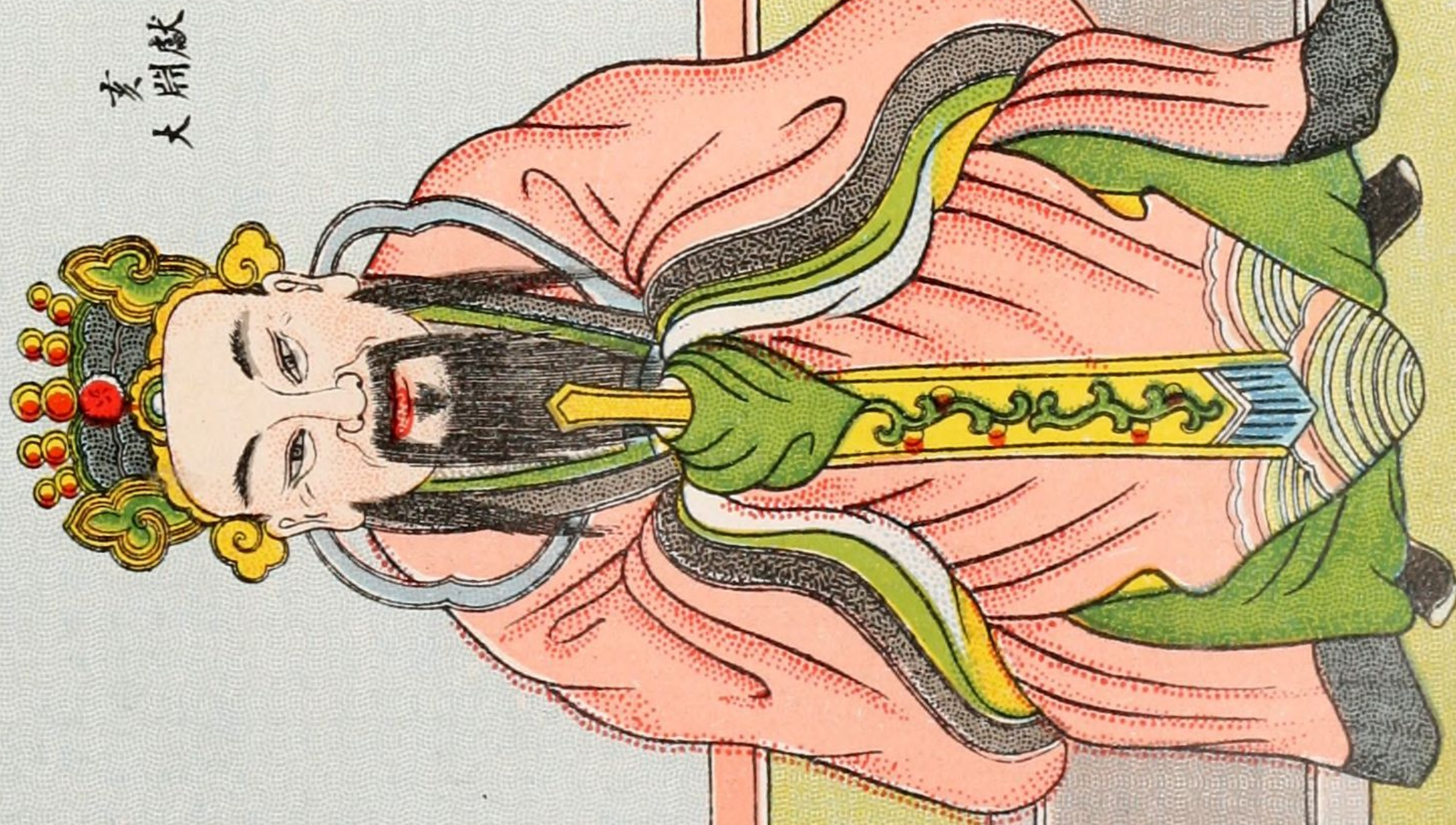
斗
散祥



Kiun-tan Hié-hia Toen-tsang.

Kiün-t'an Hieh-hsia Tun-chang.

Fig. 82



Ta-yuen-hien Yen-mei Tso-ngo.

Ta-yuan-hsien Yen-meu Tsoh-ngoh.

6	<i>T'u-wei</i>	屠 維	<i>Ki</i>	己
7	<i>Shang-chang</i>	上 章	<i>Keng</i>	庚
8	<i>Chung-kwang</i>	重 光	<i>Sin</i>	辛
9	<i>Hsüen-yih</i>	玄 默	<i>Jen</i>	壬
10	<i>Chao-yang</i>	昭 陽	<i>Kwei</i>	癸

The names of these Genii are employed constantly in Chinese works, for indicating the year of the cycle; the literati and chroniclers employ them also, in dating official and other documents. The people use them generally in a superstitious manner, with reference to births, deaths, marriages (1), and various important events of life. Models of letter-writing contain full indications on the use of these cyclic characters.

(1) No marriage is concluded in China without consulting the 8 characters, *Pah-tze* 八字, namely the 2 indicating the year, month, day and hour of the birth of the youthful pair. Chinese Superstitions. Vol. I. p. 30-32; Vol. IV. p. 326, and 364.

ARTICLE XVIII.

THE 4 GREAT HEAVENLY KINGS.

Sze-ta t'ien-wang 四大天王.

Buddhism borrowed largely from Brahmanism, and admitted into its Pantheon various Hindu gods, genii, and other fabulous beings (1). Among the latter are the Four Great Heavenly Kings, *Sze-ta t'ien-wang* 四大天王, also known as the Four Great Diamond Kings, *Sze-ta kin-kang* 四大金剛. These fanciful beings are mentioned in the earliest Buddhist writings, as visiting Guatama, when he was still in the *Tushita* heavens (2), awaiting the time to manifest himself on earth as a *Manuchi-Buddha* (3). They assisted at his birth, and received him reverently on the skin of a spotted tiger. They held the hoofs of his horse, when he left his palace to undertake a life of penance. After his fasting and meditation under the Bodhi-tree, they offered him four bowls of food (4). They were also present at his Parinirvana, and in fact seem to have assisted at every important event of his life (5).

I. Buddhist account of origins and evolution.

1°. *Origin and functions.* — These heavenly beings are four demon-kings, who have been converted, and are assigned the

(1) Monier Williams. Buddhism. p. 205-206; 219-221. — Chinese Superstitions. Vol. VI. p. 89. note 1.

(2) *Tushita* heavens, or place of perfectly contented beings. This sacred region is the home of all the Bodhisattvas, destined to become Buddhas. Guatama once dwelt there, and Maitreya now presides over it. Monier Williams. Buddhism. p. 208.

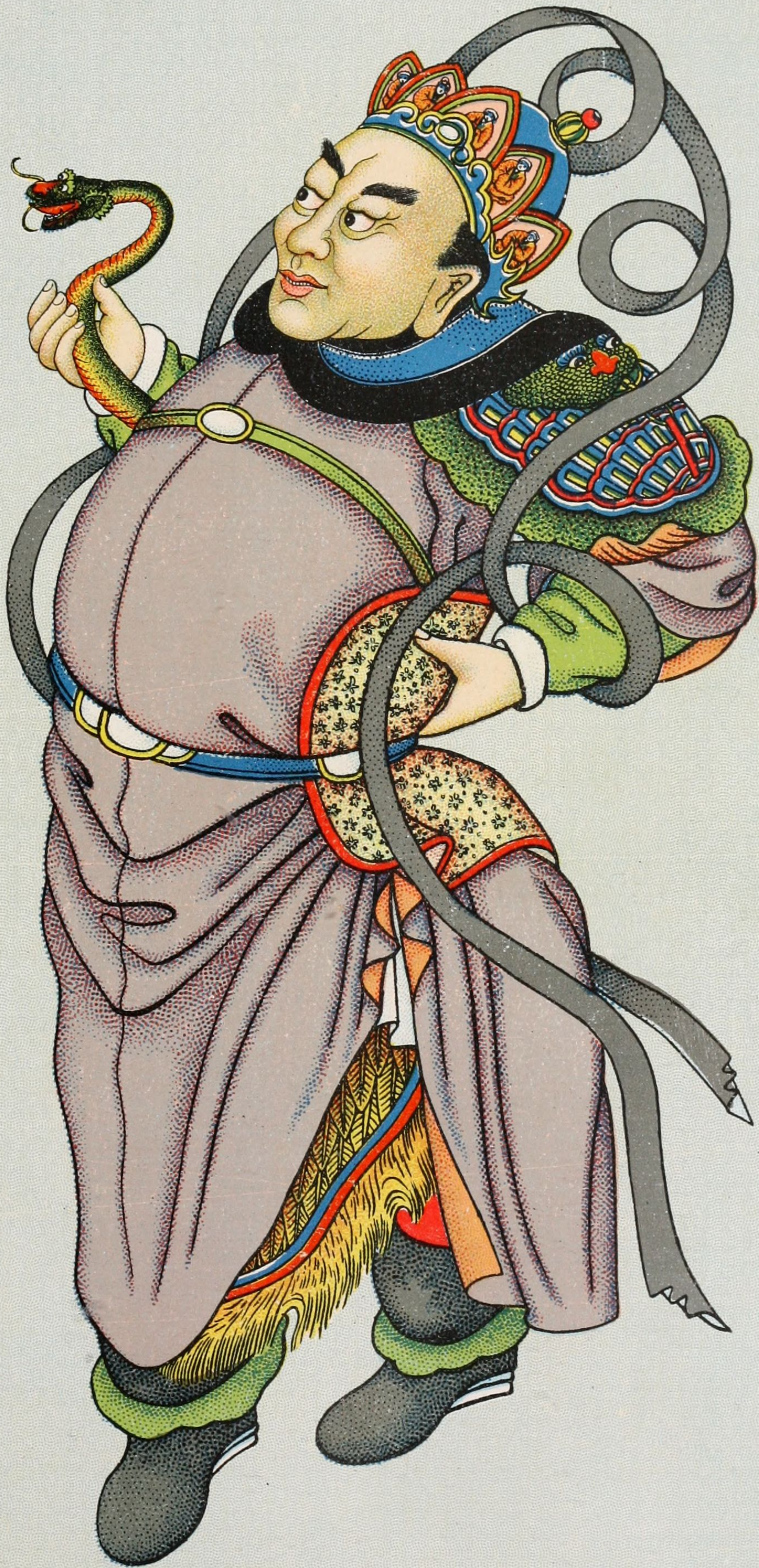
(3) *Manuchi Buddha*, i.e. as a Buddha in human form. Chinese Superstitions. Vol. VI. p. 122.

(4) Buddha caused them to unite in one, lest there should be vanity or jealousy on the part of each donor. Buddhist Art in India, by Grünwedel and Burgess. p. 146 (A Gandhara sculpture in Lahore Museum).

(5) Monier Williams. Buddhism. p. 453. — Getty. The Gods of Northern Buddhism. p. 148 (The 4 Lokapalas).

Fig. 83

魔禮青



Vaisravana, or *To-wen* 多門 (Buddhist).

Mo-li-show 魔禮壽 (Taoist).

guardianship of the four sides of Mount Meru against *Asuras*, and other noxious influences, hence they are called *Lokapalas*, i.e. protectors, or tutelary deities (1). In the centre of the Buddhist world-system, stands the vast mass of the fabulous Mount Meru. On the upper portion of this system, and above the eight chief hells, and the worlds of animals, ghosts, demons and men, is situated the lowest heaven of the gods (2). Here abide the Four Maharajas, or warrior champions, who guard this heavenly world from the attacks of *Asuras*, ever engaged in assailing the gods from their world below. Other legends extend the protection of these *Lokapalas* to the Four Continents, which surround Mount Meru towards the 4 points of the compass (3).

In a later phase of evolution, especially in China and Japan, they are considered as presiding over the 4 quarters of the universe, and the 4 seasons (4). As elemental genii, they are said to be surrounded by 30 generals, and to have each 90 sons (5). They thus symbolize the ancient division of the year into 12 months of 30 days each, with each season comprising 3 months, or 90 days (6).

They also afford protection to individuals, households, and kingdoms, that have adopted the Buddhist Law. In this latter

(1) Eitel. Sanscrit-Chinese Dictionary. p. 145 (The 4 Maharajas).—Edkins. Chinese Buddhism. p. 216.—Monier Williams. Buddhism. p. 206.—Johnston. Buddhist China. p. 367--368.

(2) Above this lowest heaven is the *Trayastrinsa*, or heaven of Indra, the Vedic god of the atmosphere, and highly popular among Buddhists. Monier Williams. Buddhism. p. 207.—Chinese Superstitions. Vol. VII. p. 327. note 3.

(3) Edkins. Chinese Buddhism. p. 216, and 239.

(4) The Chinese look upon them as symbolizing the four seasons. Getty. The Gods of Northern Buddhism. p. 149.—Hackmann. Buddhism as a Religion. p. 163.

(5) Beal. A Catena of Buddhist Scriptures from the Chinese. p. 73. — Johnston. Buddhist China. p. 369.

(6) The Brahmanical year was divided into 12 months, of 30 days each. Though it was not astronomically exact, it was probably of greater antiquity than either the lunar or the solar year. Johnston. Buddhist China. p. 369.

capacity, they are deemed to interfere actively in the affairs of the present world, withdrawing their protection when kings and nations neglect the Law, and bestowing all kinds of happiness on those who honour the Three Precious Ones, *San-pao* 三寶, i.e. Buddha, the Law, and the *Sangha*, or Brotherhood (1).

2°. *Their Names.* — A quarter of the heavens being assigned to each of the Four Kings, one is placed over the North, another over the South, while the two others preside respectively over the East and West. In the accomplishment of these important functions, each leads an army of spiritual beings, who execute their orders, and help in promoting the welfare of the Buddhist world (2). We give here their names, both in Sanscrit and Chinese, as well as the symbols and colours distinctive of each of them. In all representations of the *Lokapalas* found in China, they are elaborately dressed, usually in full armour, holding their symbols, and in a standing posture.

1. *Vaisravana*, or *Kuvera*, which is interpreted in Chinese by the expression *To-wen* 多聞, that is “One who hears much”, or “One who hears everywhere” (3). This king watches over the North, and has under his orders an army of *Yakshas* (4). As god of the seasons, he presides over the Autumn. He was originally *Kuvera*, the Brahmanic God of Wealth, and regent of the North, the place of fabulous treasures. Converted at the preaching of Buddha,

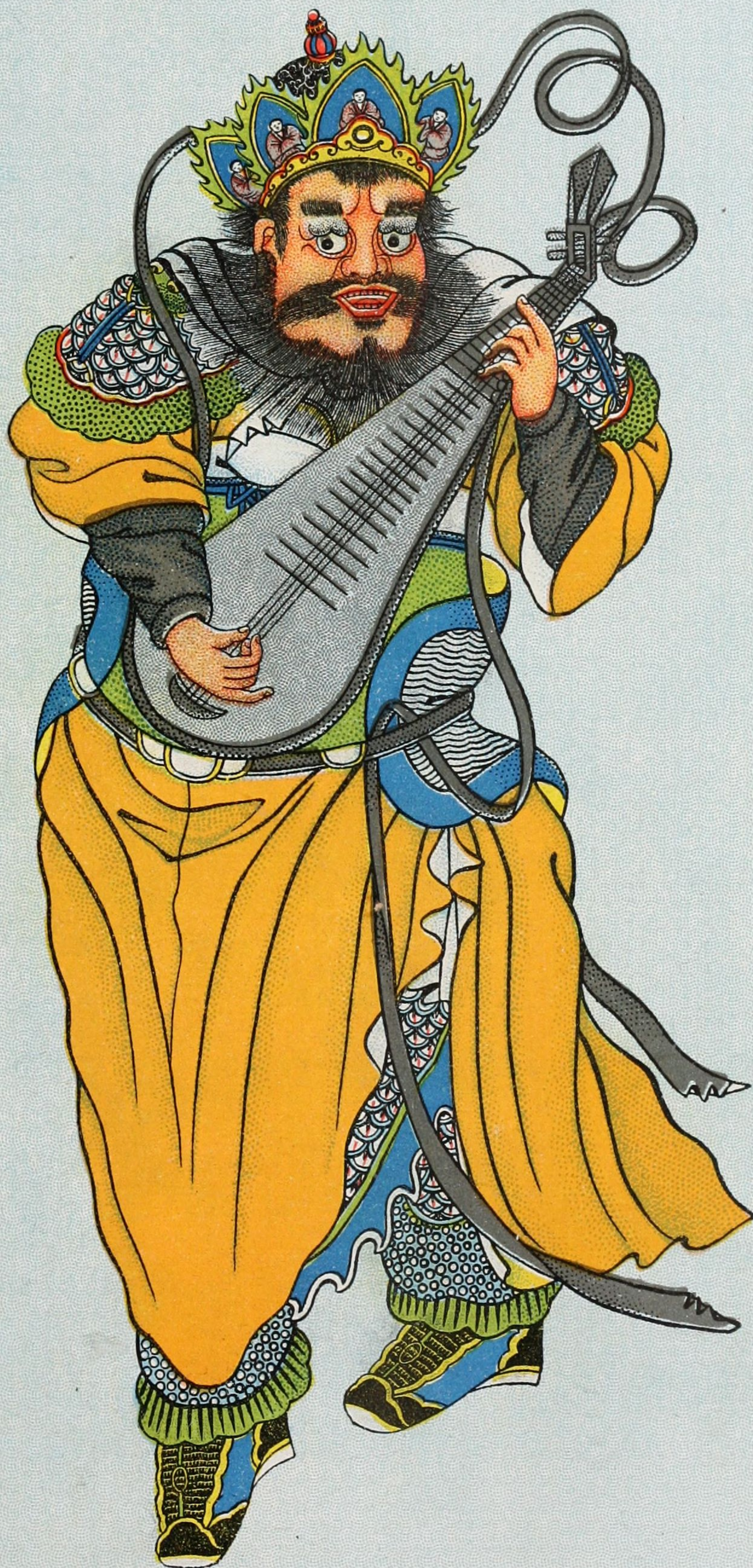
(1) Edkins. *Chinese Buddhism*. p. 240. — Hackmann. *Buddhism as a Religion*. p. 163.

(2) Edkins. *Chinese Buddhism*. p. 216. — Monier Williams. *Buddhism*. p. 206.

(3) Eitel. *Sanskrit-Chinese Dictionary*. p. 161-162. — Getty. *The Buddhism of Northern China*. p. 149. — Monier Williams. *Buddhism*. p. 206. — Hackmann. *Buddhism as a Religion*. p. 163, and 215.

(4) *Yakshas*. A class of good genii, ruled over by *Kuvera*, the Hindu God of Wealth. Some legends represent them as cruel. Monier Williams. *Buddhism*. p. 219.

魔
禮
海



Dhritarashtra, or *Ch'i-kwoh* 持國 (Buddhist).

Mo-li-hai 魔禮海 (Taoist).

he donned the yellow robe, and joined the Brotherhood, who gave him the name of *Vaisravana*.

His symbol in China is a pearl and a snake, while in India and Tibet, he is represented with a flag in the right hand, and in the left an ichneumon, with a jewel in its mouth (1). His colour is black (2), and he is sometimes called the "Black Warrior", but it is yellow in Tibet.

In Japan, he is known as *Bishamon*, the God of Good Fortune, and is represented in full armour, standing on two demons. In his left hand, he holds a flaming pearl, and in the right, a lance, or flag.

2. *Virudhaka*, which is interpreted *Tseng-chang* 增長, i.e. increased grandeur (3). This genius rules over the South, and is attended by an army of *Kubhandas* (4). As god of the seasons, he presides over the Spring. In China, he holds an umbrella, at the raising of which a violent storm of thunder and rain commences, or according to others universal darkness ensues (5). In Tibet, he has a sword and helmit, made of the skin of an elephant's head (6). His colour is red, whereas in Tibet, it is green.

In Japan, he is known as *Komoku*, the heavenly guardian of the South.

(1) Hackmann. *Buddhism as a Religion*. p. 215. — Getty. *The Gods of Northern Buddhism*. p. 148.

(2) Johnston. *Buddhist China*. p. 368. — Hackmann. *Buddhism as a Religion*. p. 215.—Edkins. *Chinese Buddhism*. p. 240.

(3) Eitel. *Sanskrit-Chinese Dictionary*. p. 169. — Edkins. *Chinese Buddhism*. p. 239.

(4) *Kubhandas*. A species of monstrously deformed demons, or lurking ogres. Eitel. *Sanskrit-Chinese Dictionary*. p. 59.—Beal. *A Catena of Buddhist Scriptures from the Chinese*. p. 72.

(5) Edkins. *Chinese Buddhism*. p. 240. — Hackmann. *Buddhism as a Religion*. p. 215.

(6) Getty. *The Gods of Northern Buddhism*. p. 148. — *Buddhist Art in India*, by Grünwedel and Burgess. p. 138 (Representation of *Virudhaka*).

3. *Dhritarashtra*, which is interpreted *Ch'i-kwoh* 持國, or "he who governs a kingdom". This heavenly genius leads an army of *Gandharvas* (1) and *Pisatchas*, and presides over the East. As god of the seasons, he rules the Summer.

His distinctive symbol is a guitar (2), which he holds in the left hand, while the right touches the chords, and brings forth sweet harmony. His colour is blue in China, but white in India and Tibet (3).

He is worshipped in Japan under the name of *Jikoku*.

4. *Virupaksa*, which is interpreted *Kwang-muh* 廣目, or Large-eyes. This king leads an army of *Nagas*, or serpent-gods, and rules the West. As god of the seasons, he presides over the Winter.

His symbol in China is a sword, while in Tibet, he holds a *chorten* (4) in the right, and a serpent in the left hand. His favourite colour is white, but red in India and Tibet (5).

This genius is honoured in Japan under the name of *Zochō*.

3°. *When introduced into China.* — *Amogha*, or *Amoghavajra* entered China from Ceylon A.D. 733, and introduced at the same time into the country the worship of the *Lokapalas*, or 4 Great Kings, *Sze-ta t'ien-wang* 四大天王 (6). There is no historical

(1) *Gandharvas* are musicians, who play and sing for the amusement of the gods. Edkins. *Chinese Buddhism*. p. 217.

(2) Getty. *The Gods of Northern Buddhism*. p. 149. — Hackmann. *Buddhism as a Religion*. p. 163, and 215. — Edkins. *Chinese Buddhism*. p. 240.

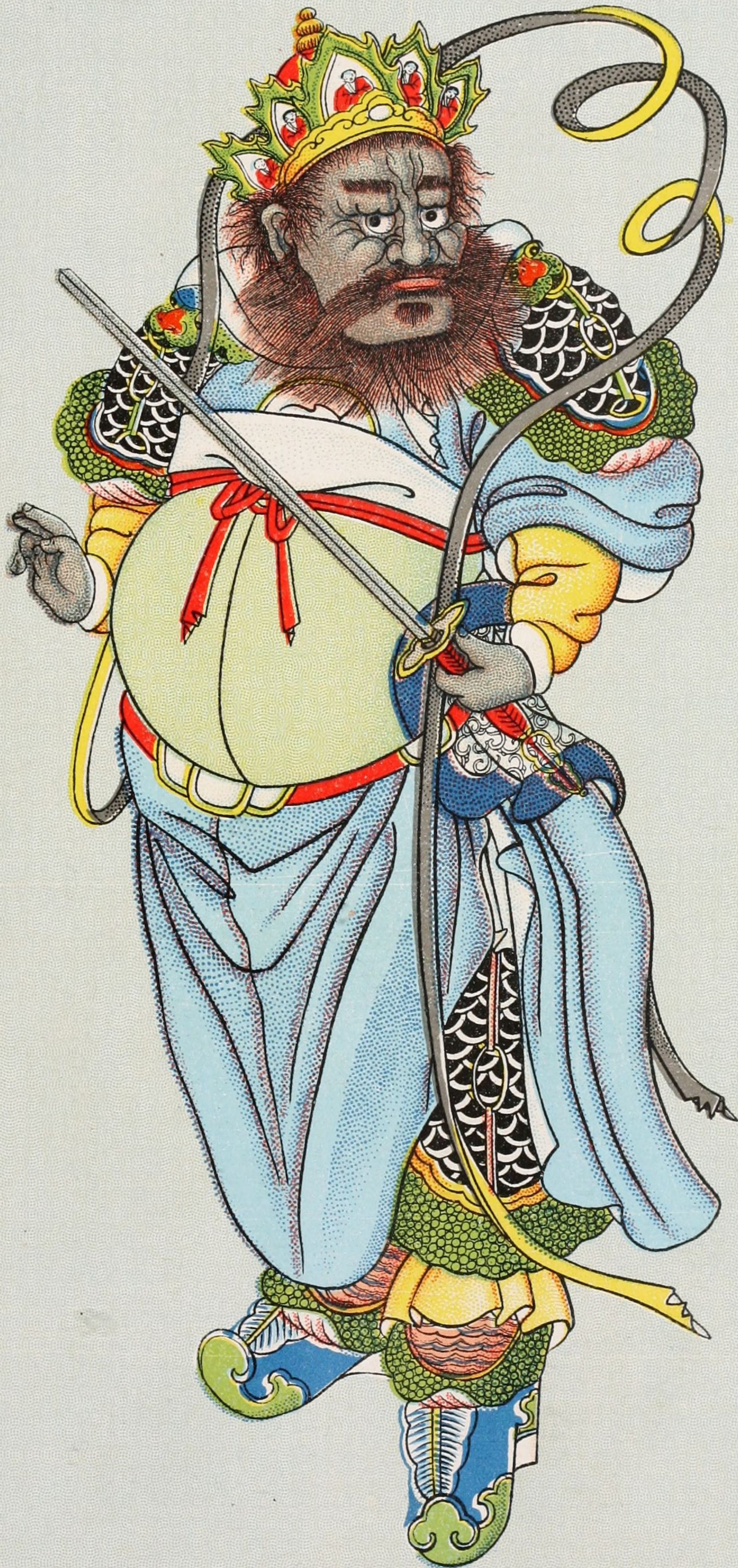
(3) Hackmann. *Buddhism as a Religion*. p. 215. — Eitel. *Sanskrit-Chinese Dictionary*. p. 34.

(4) *Chorten*, a small shrine erected along the highways in Tibet. Monier Williams. *Buddhism*. p. 380.

(5) Hackmann. *Buddhism as a Religion*. p. 163, and 215. — Getty. *The Gods of Northern Buddhism*. p. 149.

(6) Eitel. *Sanskrit-Chinese Dictionary*. p. 145. — Johnston. *Buddhist China*. p. 369.

魔
禮
青



Virupaksa, or Kwang-muh 廣目 (Buddhist).

Mo-li-ts'ing 魔禮青 (Taoist).

proof that they were known or worshipped before this period, that is about the 8th century.

Amoga is the chief representative of the *Tantra School* in China, which he succeeded in spreading through the patronage of three successive emperors of the *T'ang* 唐 dynasty (1). He is also the founder of the festival for the feeding of hungry ghosts, *Yü-lan-hwei* 盂蘭會, transliteration of the Sanscrit *Ulamba*, that is enduring great anguish and pain (2).

4°. *Their place in Buddhist temples.* — The images of the 4 Maharajas are generally placed at the outer entrance to Buddhist temples (3). Two stand on the right, and two on the left. They are immense, grotesque figures, 10 or 12 feet in height, and in full armour (4). Further on, but looking inwards, is Maitreya, *Mi-leh-fuh* 彌勒佛, who may be easily recognized by his laughing expression, and upper abdomen conspicuously exposed to view. Behind him, stands *Wei-t'o* 韋陀, whose face is turned outwards. The sole duty of this latter is to stand guard over the monks and their monastery, and protect them from all evil influences.

5°. *How they are worshipped.* — As these Maharajas are not properly gods, but genii (5), or minor divinities, they are not generally the object of prayers and thanksgiving. In front of each of them, there is sometimes a stone-jar, into which passing pilgrims occasionally insert a lighted stick of incense. This is the only act of religious worship, which they are wont to receive (6). Prayers,

(1) Chinese Superstitions. Vol. VI. p. 131; Vol. VII. p. 238. note 2.

(2) Chinese Superstitions Vol. VII. p. 239. note 1.

(3) Hackmann. Buddhism as a Religion. p. 214.—Eitel. Sanscrit-Chinese Dictionary. p. 145.—Edkins. Chinese Buddhism. p. 239.—Johnston. Buddhist China. p. 368.

(4) Edkins. Chinese Buddhism. p. 240. — Getty. The Gods of Northern Buddhism. p. 148, and 150.

(5) Johnston. Buddhist China. p. 368. — Hackmann. Buddhism as a Religion. p. 163.

(6) Getty. The Gods of Northern Buddhism. p. 149.—Johnston. Buddhist China. p. 371.

adorations, and the constant burning of incense are reserved for the higher gods of the Inner Hall.

II. Taoist account of the 4 Lokapalas.

Taoists have also their Four Great Kings, or Genii, who seem to have been borrowed from Buddhism. Some general features and the symbols are retained, but new names have been substituted for those given them by Buddhists. The legend, which describes them, occupies several pages of the fanciful work, called the "Art of deifying persons", *Fung-shen yen-i* 封神演義 (1). It is through this legendary account that they are principally known in China. This legend runs as follows.

Kiang Tze-ya 姜子牙 (2), and General *Hwang Fei-hu* 黃飛虎, defended the city and the hill of *Si-k'i* 西岐 (3). The Generals, who fought for the House of *Shang* 商, begged the 4 Genii called *Mo* 魔, who dwelt near the Pass of the Happy Dream, *Kia-mung-kwan* 佳夢關, to come to their assistance. These divine beings accepted the invitation, and recruiting a corps of 10,000 warriors, sallied forth over hills and valleys, and reached in less than a day the North gate of the city of *Si-k'i* 西岐. Here *Mo Li-ts'ing*

(1) *Fung-shen* 封神, to deify a person, as is done by the emperors of China. The work here mentioned, is a tale, regarding the adventures of *Wu-Wang* 武王, founder of the *Chow* 周 dynasty (B.C. 1122), in his contest with *Chowsin* 紂辛, the last ruler of the House of *Shang* 商. It contains 100 chapters, most of which are utterly fanciful, and filled with fabulous imaginations. Wylie. Notes on Chinese Literature. p. 204.

(2) *Kiang Tze-ya* 姜子牙. Chief Councillor to *Wen-Wang* 文王 (12th century B.C.). He is said to have exercised authority over the spirits of the unseen world. Giles. Chinese Biographical Dictionary. p. 135. — Chinese Superstitions. Vol. IV. p. 428-432. — Vol. VII. p. 305. note 2.

(3) *Si-k'i* 西岐. The State, where the ancestors of the *Chow* 周 dynasty lived, in the S.W. of *Shensi* 陝西, not far from the River Wei. Williams. Dictionary of the Chinese Language.

魔禮青 pitched his camp, and prepared for the coming battle (1).

Being apprized of the arrival of the celestial army, *Hwang Fei-hu* 黃飛虎 proceeded in all haste to inform *Kiang Tze-ya* 姜子牙, of the danger which threatened them on all sides. The 4 Great Generals of the Genii, said he, who have encamped near the North gate of the city, are most powerful warriors, versed in all the secrets of magic, and skilful in the use of mysterious charms, hence it is feared we may be unable to withstand the shock of their arms.

The eldest of these powerful genii is called *Mo Li-ts'ing* 魔禮青 (2). He stands 24 feet high, carries a magic lance (3), and is wont to fight on foot. His features resemble those of a crab, and the hairs of his beard are like brazen spikes. On his magic lance, known as the "Blue Cloud", are inscribed the words: earth, water, fire, wind, *Ti-shui, hwo-fung* 地水火風. When he wields it, a violent storm is produced (4), which dashes down and crushes whatever it encounters on its way. This famous weapon also causes fire, and fills the air with fiery snakes, or on striking the ground produces a column of dense smoke, which blinds and consumes the enemy's troops. There are no means of evading these terrible scourges.

The second is called *Mo Li-hung* 魔禮紅. He holds in his hand a magic umbrella (5), adorned with gems, precious stones, and

(1) All that follows is a mere tale of the genii, and hence devoid of any historical value with reference to the origin and evolution of these fanciful kings.

(2) *Mo* 魔, a malignant spirit, a devil, a demon. It enters into the composition of the word *Mara*, the Buddhist god of lust, sin and death. Taoists seem to have made of him a kind of genius. Williams. Dictionary of the Chinese Language.

(3) See Illustration n° 85, where he is represented as a fierce, black monster, with lance in hand.

(4) As an elemental god, his function seems especially to rule the winds and produce storms.

(5) See Illustration n° 86, where he is represented in full armour, and bearing in his hands his famous umbrella. Buddhists represent him also with the same symbol. Chinese Superstitions. Vol. VII. p. 397. — Edkins. Chinese Buddhism. p. 240. — Hackmann. Buddhism as a Religion. p. 215.

mother-of-pearl. On this umbrella are inscribed the words: shut and open heaven and earth, *Chwang-tsai-k'ien-kw'un* 裝載乾坤 (1). When he raises it, darkness spreads over the universe, and the sun and moon are obscured; if he but moves it slightly, the earth quakes to its very centre.

The third is known as *Mo Li-hai* 魔禮海. He bears a lance, and plays on a guitar (2). This latter instrument exerts a transcendent influence over the four elements: earth, water, fire and air. By merely touching one of the chords, a storm is raised, much in the same manner as when *Mo Li-ts'ing* 魔禮青 wields his magic lance.

The fourth is called *Mo Li-show* 魔禮壽. He holds a magic whip, and carries a bag containing a monster that resembles a white rat (3). This quaint animal is called by Taoists *Hwa-hu-tiao* 花狐貂 (4), which being translated, means a sable that can assume the form of a speckled fox. When set at liberty, it becomes a winged white elephant (5), that devours all he encounters on the way.

The following pages record the fanciful battles waged by these Four Genii, against those who protected the House of *Chow* 周. The 4 Diamond Kings, *Kin-kang* 金剛, were at first victorious, thanks to their magic powers, and especially owing to the assistance of the

(1) *K'ien-kw'un* 乾坤. A binomial expression, meaning heaven and earth, the cosmos. Williams. Dictionary of the Chinese Language.

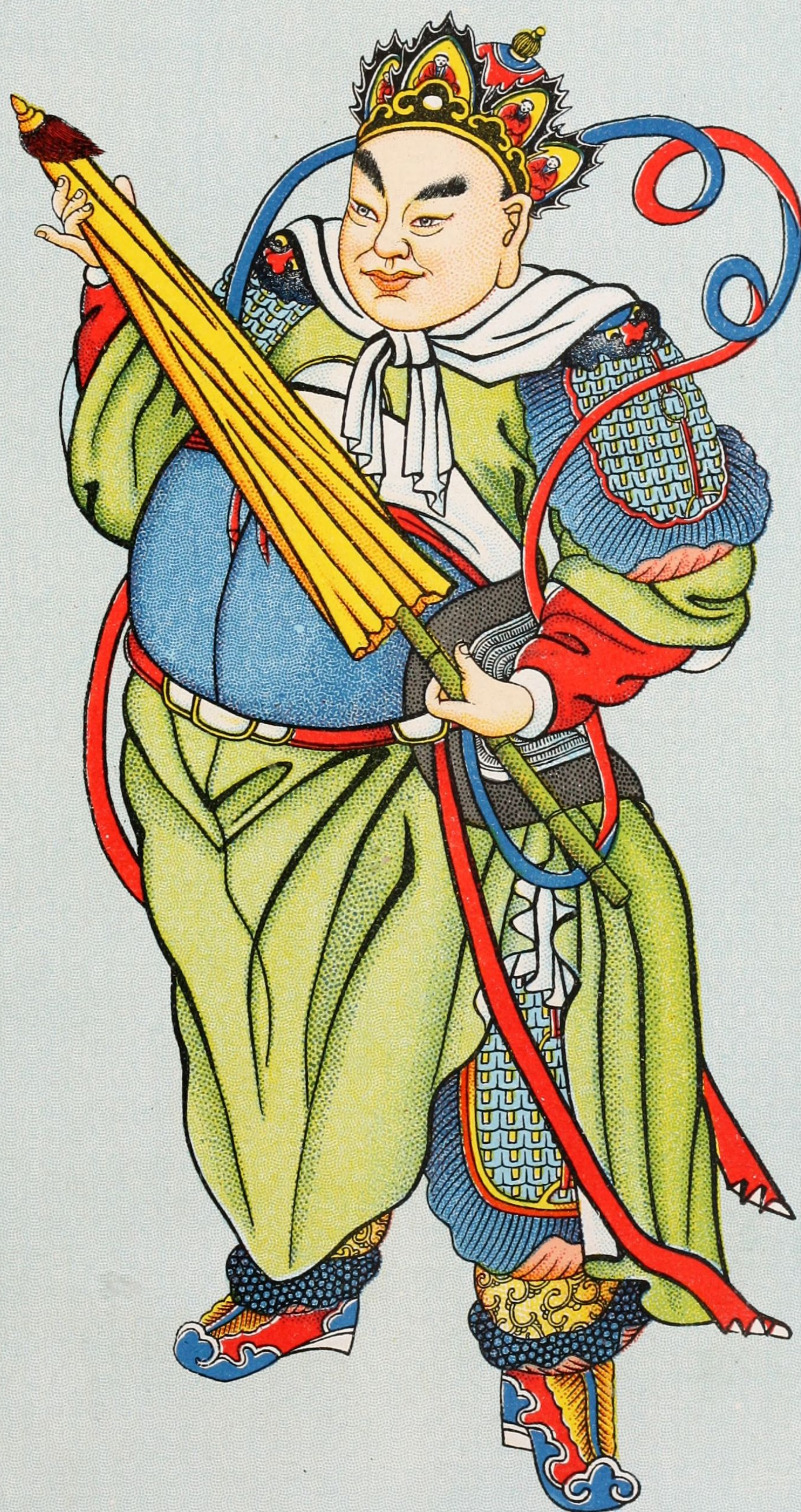
(2) See Illustration n° 84, where he is represented holding this instrument in the left hand, while with the right, he touches one of the chords.

(3) See Illustration n° 83, where he is represented bearing a pearl and a snake, in accordance with Buddhist symbolism. On the left side appears a bag, which apparently seems to conceal some monster.

(4) *Tiao* 貂. The Siberian sable (*Mustela zibelina*), of which the finest species comes from the region of the Sungari. *Hwa-hu* 花狐. A variegated or speckled fox. Williams. Dictionary of the Chinese Language.

(5) This is a pure fancy of the Taoist brain, which seems to ignore altogether the Buddhist symbolism of the ichneumon. Chinese Superstitions. Vol. VII. p. 397.

魔
麗
壽



Virudhaka, or *Tseng-chang* 增長 (Buddhist).

Mo-li-hung 魔禮紅 (Taoist).

winged elephant, *Hwa-hu-tiao* 花狐貂, that struck terror into the enemy's ranks, and devoured his bravest warriors. *Kiang Tze-ya* 姜子牙 almost despaired of success. *Mo Li-show* 魔禮壽 set the terrible monster free for the last time, hoping he would devour *Kiang Tze-ya* 姜子牙, and *Wu-Wang* 武王 (1), and thus give a complete victory to the *Shang* 商 dynasty.

Unfortunately, however, the monster that devoured indiscriminately everybody, who came within reach of its powerful tusks, happened to seize *Yang-tsien* 楊戩, brother-in-law to the Pearly Emperor, *Yuh-hwang* 玉皇 (2). This genius, on entering the stomach of the elephant, attacked forthwith the heart, ruptured it to pieces, and thereby caused the death of the monster. Having cut the body in two, one of these parts assumed the form of a speckled fox, *Hwa-hu-tiao* 花狐貂, and returned to *Mo Li-show* 魔禮壽, who, without suspecting anything, placed him in his bag made of a panther's skin.

Meanwhile the 3 Kings of the Genii enjoyed a splendid banquet in commemoration of their victory, and having indulged freely in their cups, fell into a heavy slumber. During the night, *Yang-tsien* 楊戩, escaping from his bag, sallied forth with the purpose of depriving the drunken genii of their magic weapons. He succeeded only partially in his enterprise, and bore away the umbrella of *Mo Li-hung* 魔禮紅 (3). In a subsequent encounter, *Na-t'o* 哪咤

(1) *Wu-Wang* 武王 (B.C. 1169-1116). The posthumous title of the founder of the *Chow* 周 dynasty. In a vast assembly of the nobles and people, he took the lead, and engaged the forces of *Chowsin* 紂辛, and completely overthrew the tyrant and his dynasty. Mayers. *Chinese Reader's Manual*. p. 264.

(2) The Pearly Emperor, *Yuh-hwang* 玉皇. The chief god of the Taoist Pantheon. He corresponds to the Confucian *Shang-ti* 上帝, and the Buddhist *Fuh* 佛, or Sakyamuni. *Chinese Superstitions*. Vol. VI. p. 154. note 2.

(3) This magic umbrella was deemed to be endowed with the power of raising storms of thunder and rain, and in other cases of covering the earth with universal darkness. Edkins. *Chinese Buddhism*. p. 240. — Hackmann. *Buddhism as a Religion*. p. 215. — *Chinese Superstitions*. Vol. VII. p. 397.

shattered to pieces the jade ring, worn by *Mo Li-ts'ing* 魔禮青; in fine, their misfortunes accumulated, and the 4 powerful genii deprived of their magic weapons began to despair of success. To crown all these disasters, *Hwang T'ien-hwa* 黃天花, who fell beneath the blows dealt by *Mo Li-ts'ing* 魔禮青, was restored to life by a Taoist genius, *Tao-teh chen-kün* 道德真君 (1), and returned to the battlefield, armed with a novel kind of weapon. This consisted in a magic dagger, seven and a half inches long, and wherewith the bearer could transperse the hearts of his adversaries. It also flashed about rays of light so intense that they dazzled the eyes of the enemy. Such was the extraordinary weapon, which led to the defeat of the 4 powerful genii.

Hwang T'ien-hwa 黃天花, closely pursued by *Mo Li-ts'ing* 魔禮青, drew forth his magic dagger, and plunged it into the heart of the enemy. The giant uttered a savage howl, and fell lifeless to the ground (2).

Mo Li-hung 魔禮紅 hastened to avenge the death of his eldest brother, but he had scarcely time to seize his sword, when the magic dagger, wielded by the powerful arm of *Hwang T'ien-hwa* 黃天花, transperced his heart, and felled him in an instant to the ground.

Hereupon, *Mo Li-hai* 魔禮海, infuriated at the death of his two brothers, exclaimed in anger: "you brute! what is that weapon with which you killed my two brothers?". But before he had time to engage his terrible adversary, the magic dagger was plunged into his heart, and his corpse lay prostrate on the ground. The fatal hour had arrived for the four genii, and the struggle was now nearing the end (3).

(1) *Chen* 真, true, real, ethereal, spiritual; used by Taoists to signify an immortal, a divine being. *Kün* 君, exalted, superior, a term of respect. Williams. Dictionary of the Chinese Language.

(2) See another fantastic battle of the genii described. Chinese Superstitions. Vol. VI. p. 187-190.

(3) The fate of the *Shang* 商 dynasty was intimately connected with the defeat of their heavenly protectors, the 4 genii *Mo* 魔.

In this critical moment, all hopes were centred in the winged elephant, *Hwa-hu-tiao* 花狐貂 (1). *Mo Li-show* 魔禮壽 put his hand into the bag, and endeavoured to bring out the monster. Ignoring that he had assumed the form of *Yang-tsien* 楊戩 (2), mortal enemy of the genius, the animal bit him so severely that the hand was severed from the wrist, and he was unable to lay hold of him.

So intense was the pain, that *Mo Li-show* 魔禮壽 neglected to protect himself, and thus afforded an easy target for the enemy. *Hwang T'ien-hwa* 黃天花 seized the opportunity, and rushing upon him, plunged the fatal dagger right into the heart. *Mo Li-show* 魔禮壽 fell dead on the spot, and his blood flowed forth on all sides. Such was the tragic end of the 4 Brothers *Mo* 魔 (3).

They were canonized by *Kiang Tze-ya* 姜子牙, acting on behalf of the "Beginning, honoured of heaven", *Yuen-shi t'ien-tsun* 元始天尊 (4). The following is the text of this quaint document.

"By this divine edict, you are all four raised to the rank of heavenly kings (5); you are also advisers to Buddhism, rulers of the universe, controllers of the four elements: fire, air, earth and water, for the greater prosperity of the world, and the welfare of mankind. You shall henceforth rule the winds, and distribute rain to all the peoples of the earth, *Fung-t'iao, yü-shun* 風調雨順" (6).

(1) See on the origin of this fabulous monster. Chinese Superstitions. Vol. VII. p. 402-403.

(2) See on the cunning transformation of *Yang-tsien* 楊戩, and how he entered unnoticed into the bag of *Mo Li-show* 魔禮壽. Chinese Superstitions. Vol. VII. p. 403.

(3) The Art of making gods, *Fung-shen yen-i* 封神演義. Book IV. Ch. 44. p. 4-8.

(4) The "Beginning, honoured of heaven", *Yuen-shi t'ien-tsun* 元始天尊. See on this fabulous being, the first person of the Taoist Triad. Chinese Superstitions. Vol. VI. p. 11-12.

(5) See another canonization of a Buddhist saint, made by the Supreme Taoist God. Chinese Superstitions. Vol. VI. p. 195. note 4.

(6) They thus become finally elemental gods, as they were in Buddhism. Chinese Superstitions. Vol. VII. p. 395.

Tseng-chang 增長 (1), heavenly king, you shall henceforth be called *Mo Li-ts'ing* 魔禮青, and you shall rule the wind with your magic sword.

Kwang-muh 廣目, heavenly king, you shall henceforth be known as *Mo Li-hai* 魔禮海, and you shall raise or calm the storms with your magic guitar.

To-wen 多文, heavenly king, you shall be called *Mo Li-hung* 魔禮紅, and you shall produce thunder and rain by raising your magic umbrella.

Ch'i-kwoh 持國 (2), heavenly king, your name shall henceforth be *Mo Li-show* 魔禮壽. You shall distribute rain to mortals, and rule the golden dragon, into which the winged elephant, *Hwa-hu-tiao* 花狐貂, has been transformed.

III. The 4 Great Kings in Chinese Art.

The 4 Great Kings are frequently portrayed in art, and represented both in painting and sculpture (3). Images of them were placed on the four sides of Indian *topes* (4), to guard the sacred relics. The earliest known statues date from the first century B.C. In Chinese Turkestan, Sir Aurel Stein and the French explorer Pelliot, found pictures of them in rock shrines at Tun-hwang, while Herr von Le Coq discovered several frescoes representing them at Turfan (5).

(1) All these names have been unscrupulously borrowed from Buddhism, and applied to Taoist genii. See Chinese Superstitions. Vol. VII. p. 396-398.

(2) *Ch'i-kwoh* 持國. This is *Dhritarashtra*, already described above as the 3rd Buddhist king, who presides over the East and rules the Summer. He is worshipped in Japan as *Jikoku*. Chinese Superstitions. Vol. VII. p. 398.

(3) Getty. The Gods of Northern Buddhism. p. 148 (The Four Lokapalas).

(4) *Topes*, that is stupas, or little towers to hold relics. Monier Williams Buddhism. p. 450.—Buddhist Art in India, by Grünwedel and Burgess. p. 20.

(5) Getty. The Gods of Northern Buddhism. p. 148 (The Four Lokapalas.—Pelliot, Les Grottes de Touen-houang (4 Vol. published up to 1921).

In China, they are especially guardians of temples, but symbolize also the seasons, and control the four elements, fire, air, earth and water. As guardians, they are placed at the outer entrance to temples, two on each side (1). They are immense, grotesque figures, in full armour, standing, and bearing their respective symbols (2). These symbols vary in India, Tibet, China and Japan. Their purpose seems to be largely connected with elemental phenomena, such as producing rain, thunder, storms, and even universal darkness. Taoists perverted these symbols to purely magic purposes, as may be seen in the battle of the Four Genii.

The symbols usually borne in China are the following :
1° *Vaisravana*, a pearl and a snake (3). In India and Tibet, he is represented with a flag in the right hand, and in the left an ichneumon, with a jewel in its mouth. 2° *Virudhaka* holds an umbrella, at the raising of which a violent storm of thunder and rain commences (4). In Tibet he has a sword and helmet (5), made of the skin of an elephant's head. 3° *Dhritarashtra* plays on a guitar (6). In some representations, this instrument has but four chords, corresponding to the four elements, which this king is deemed to control. 4° *Virupaksa* carries a sword, while in Tibet, he holds a *chorten* in the right, and a serpent in the left hand (7).

(1) Edkins. Chinese Buddhism. p. 239. — Hackmann. Buddhism as a Religion. p. 214. — Eitel. Sanscrit-Chinese Dictionary. p. 145. — Chinese Superstitions. Vol. VII. p. 399.

(2) Getty. The Gods of Northern Buddhism. p. 148. — Monier Williams. Buddhism. p. 206. — Chinese Superstitions Vol. VII. p. 399.

(3) Edkins. Chinese Buddhism. p. 240. — Hackmann. Buddhism as a Religion. p. 215. — Chinese Superstitions. Vol. VII. p. 397; Illustration n° 83.

(4) Hackmann. Buddhism as a Religion. p. 215. — Edkins. Chinese Buddhism. p. 240. — Chinese Superstitions. Vol. VII. p. 397.

(5) Getty. The Gods of Northern Buddhism. p. 148. — Buddhist Art in India, by Grünwedel and Burgess. p. 138 (*Virudhaka*).

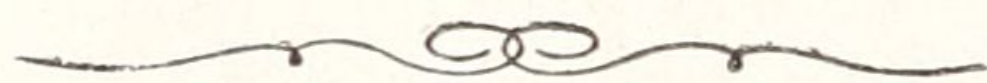
(6) Edkins. Chinese Buddhism. p. 240. — Hackmann. Buddhism as a Religion. p. 215. — Chinese Superstitions. Vol. VII. p. 397; Illustration n° 84.

(7) Hackmann. Buddhism as a Religion. p. 215. — Getty. The Gods of Northern Buddhism. p. 149. — Chinese Superstitions. Vol. VII. p. 398; Illustration n° 85.

Each king has also his distinctive colour, associated with that part of the universe, which he is deemed to control. Generally, the guardian of the North is black; he who rules over the South is red; the guardian of the East is blue, or green, while he who presides over the West is white (1).

These colours, however, vary occasionally, except for the “Black King”, who is generally portrayed in his distinctive colour.

(1) Johnston. *Buddhist China*. p. 368. — Getty. *The Gods of Northern Buddhism*. p. 149. — Hackmann. *Buddhism as a Religion*. p. 215.



ARTICLE XIX.

THE DRAGON-KINGS.

Lung-wang 龍王 (1).

In Article 4, Chapter X, of the Vth volume of this series, the dragon has been described as a mysterious being, soaring in the clouds, controlling thunder and rain, and pouring out his blessings upon the parched earth ; also as a mystic power residing in mountains and hills, and directing the streams that issue therefrom (2). In the present article, we intend dealing with dragon-kings, *Lung-wang* 龍王, that is mythological personages, who belonged originally to India, but were borrowed by Buddhism, and thus introduced into China. In Hinduism, they are known as *Nagas* (3), or serpent-demons. From the third century B.C., they were represented in human form, with a spread cobra's hood behind the head ; after the twelfth century, they were represented with a body ending in a serpent's tail. The more modern representations are that of a cobra with the hood spread (4). In China, dragon-kings, *Lung-wang* 龍王, are tutelary spirits of seas, rivers and lakes, and are considered to protect and confer benefits on those who worship them (5).

(1) *Lung-wang* 龍王, or *Hai-lung-wang* 海龍王, Sea-dragon king, or Neptune of the Chinese. He is a *Naga*, whose palace is at the bottom of the ocean, North of M^t Meru. Williams. Dictionary of the Chinese Language.

(2) Chinese Superstitions. Vol. IV. p. 405-406 (Geomancy).

(3) *Nagas* are a class of snake-gods, with human faces, who live in the lower regions below the earth, or under the waters. Monier Williams. Buddhism. p. 220.

(4) Getty. The Gods of Northern Buddhism. p. 154. — Grünwedel and Burgess. Buddhist Art in India. p. 43-45.

(5) Eitel. Sanscrit-Chinese Dictionary. p. 78 (Nagas or Dragon-demons).

We shall treat 1° of the various kinds of dragon-kings, and 2° we shall give the real names of the personages generally known as dragon-kings.

I. Various kinds of Dragon-kings, Lung-wang 龍王.

1°. The *Saddharma Pundarika*, or Lotus of the Good Law, *Miao-fah-lien-hwa-king* 妙法蓮花經 (1), records the names of 8 dragon-kings. These are the following.

1°. <i>Nan-t'o</i>	難陀
2°. <i>Pah-nan-t'o</i>	跋難陀
3°. <i>So-k'ia-lo</i>	娑伽羅
4°. <i>Hwo-siu-kih</i>	和修吉
5°. <i>Teh-ch'a-k'ia</i>	德叉迦
6°. <i>Ngo-na-p'o-tah-to</i>	阿那婆達多
7°. <i>Mo-na-sze</i>	摩那斯
8°. <i>Yiu-poh-lo</i>	優鉢羅

The above names are those of the kings of *Nagapura*, transliterated into Chinese. Their Sanscrit names are respectively: *Nanda* (2), *Upananda*, *Sagara*, *Vasuki*, *Takshaka*, *Anavatapta*, *Manasvin*, and *Utpalaka*.

2°. In the *Hwa-yen Sutra*, *Hwa-yen-king* 華嚴經 (3), we find also the names of the 10 following dragon-kings.

1°. <i>P'i-leu-poh-ch'a</i>	毗樓博叉
2°. <i>P'o-kieh-lo</i>	沙竭羅
3°. <i>Yun-yin-miao-chwang</i>	雲音妙幢
4°. <i>Yen-k'ow-hai-kwang</i>	焰口海光

(1) Kern. *The Saddharma-Pundarika*. Ch. I. p. 5 (The 8 Naga-kings).

(2) *Nanda* is the chief Naga-*raja*, and one of the *garuda*'s most formidable enemies. He may have one head, with a serpent crown, and 2 hands holding a serpent; or have 4 heads and 6 arms, 2 of the hands being employed in drawing a bow. Getty. *The Gods of Northern Buddhism*. p. 155.

(3) *Hwa-yen-king* 華嚴經. A work of the *Mahayana School*, attributed to *Nagarjuna*. It indulges in fanciful and mythological abstractions, which are deemed to lead to salvation. Edkins. *Chinese Buddhism*. p. 230, and 237.

王大四龍金封勅



Tchema de Kin long se ta wang (on le brûle en son honneur).

*Paper effigy of the Dragon-King of the Four seas-Kin-lung sze ta-wang-
(it is burnt in his honour).*

5°. <i>P'u-kao-yun-chwang</i>	普高雲幢
6°. <i>Teh-ch'a-k'ia</i>	德义迦
7°. <i>Wu-pien-pu</i>	無邊步
8°. <i>Ts'ing-tsing-seh</i>	清淨色
9°. <i>P'u-yun-ta-sheng</i>	普運大聲
10°. <i>Wu-jeh-nao</i>	無熱惱

3°. In the "Abridged Record of Readings", *Tuh-shu-ki shu-lioh* 讀書紀數畧 (1), 8 classes of dragon-kings are mentioned. The names are the following, with their Sanscrit equivalents.

	Transliteration	Chinese	Sanscrit names.
1	<i>T'ien-lung</i>	天龍	Deva Nagas
2	<i>Yeh-ch'a</i>	夜义	Yakshas (2)
3	<i>Kan-tah-p'o</i>	乾達婆	Gandharvas (3)
4	<i>Ngo-siu-lo</i>	阿修羅	Asuras (4)
5	<i>K'ia-leu-lo</i>	迦樓羅	Garudas (5)
6	<i>Kin-na-lo</i>	緊那羅	Kinnaras (6)
7	<i>Mo-heu-lo-k'ia</i>	摩睺羅迦	Mahoragas
8	<i>Jen-fei-jen-teng</i>	人非人等	Rakshasas (7)

(1) *Tuh-shu-ki* 讀書紀. A compilation in 61 books by *Chen Teh-siu* 眞德秀, and published by his pupil *T'ang-han* 湯漢, in 1259. Wylie. Notes on Chinese Literature. p. 86.

(2) *Yakshas*. See Chinese Superstitions. Vol. VII. p. 396. note 4.

(3) *Gandharvas*. See Chinese Superstitions. Vol. VII. p. 398. note 1.

(4) *Asuras* are evil demons ever warring against the gods. They dwell under the foundations of Mount Meru. Monier Williams. Buddhism. p. 219.

(5) *Garudas*. A bird-like race, and the deadly enemies of the Nagas. They are the winged-steeds of the gods. Monier Williams. Buddhism. p. 221.—Grünwedel and Burgess. Buddhist Art in India. p. 49 (Deities riding on Garudas).

(6) *Kinnaras*. Demons with human bodies and equine heads. Monier Williams. Buddhism. p. 221.

(7) *Rakshasas*. Man-eating demons, who haunt cemeteries, and waylay travellers in solitary places. All these figments of Hindu mythology have been adopted by Buddhism. Monier Williams. Buddhism. p. 218-219.

4°. The classification found in the “Records of Western Kingdoms”, *Si-yiu-ki* 西遊記, is that generally adopted by the people nowadays. The following are the names employed.

	Transliteration	Chinese	Region controlled
1	<i>Ngao-kwang</i>	敖 廣	The Eastern Seas
2	<i>Ngao-k'in</i>	敖 欽	The Southern Seas
3	<i>Ngao-shun</i>	敖 順	The Northern Seas
4	<i>Ngao-jun</i>	敖 閏	The Western Seas

II. The Dragon-kings in Chinese Mythology.

1°. *Palaces of the dragon-kings.*

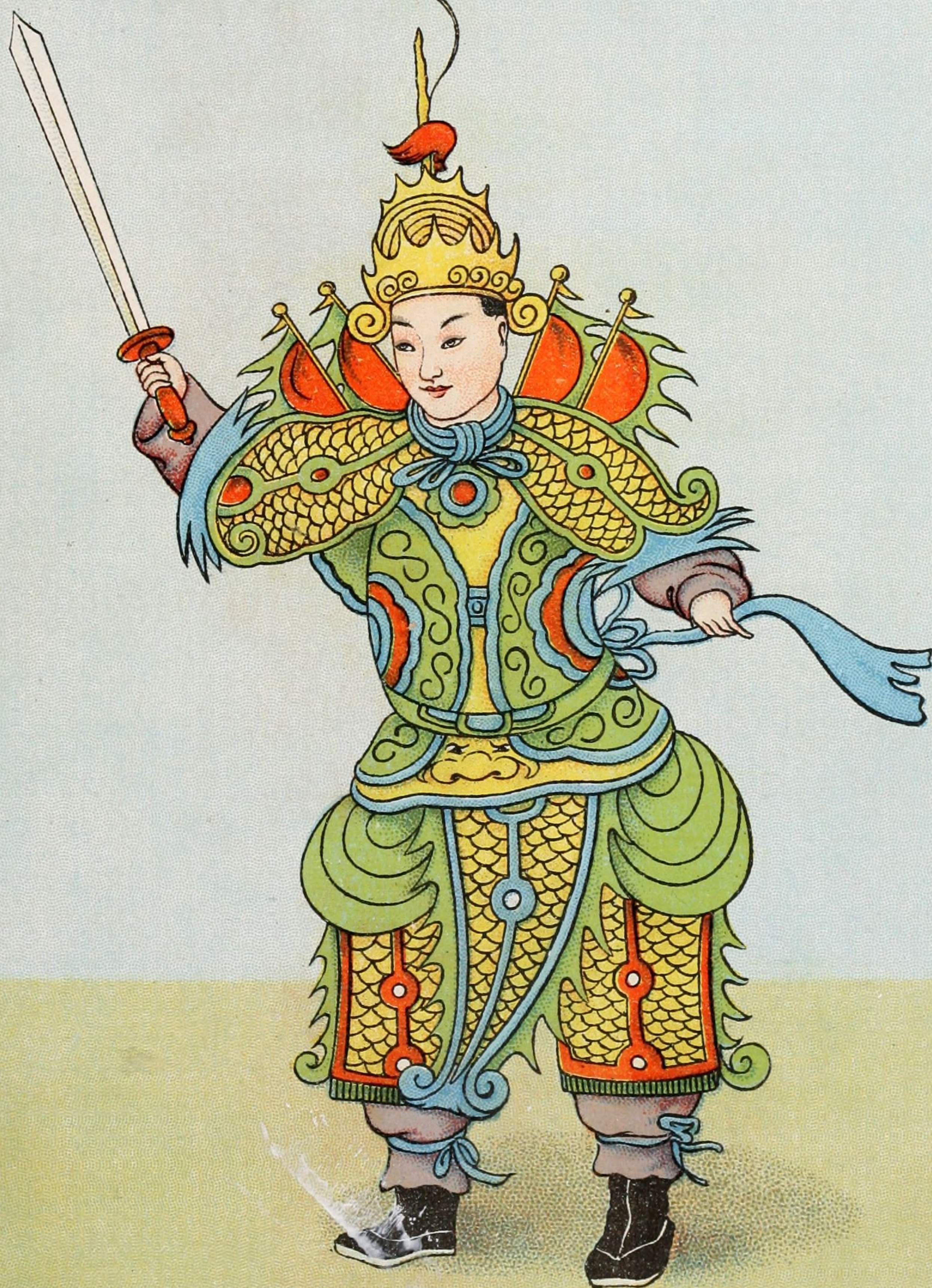
Every king dwells in a palace, and so we find in the work entitled “Records of the Lohyang temples”, *Loh-yang-k'ia-lan-ki* 洛陽伽藍記 (1), where the palace of the chief dragon-king is situated.

In the far away regions to the West of *Wu-ch'ang* 烏場, is found a lake, where the dragon-king dwells. Here, on the brink of the waters stands a temple, which shelters over fifty Buddhist monks. Whenever the dragon-king performs some marvellous feat, the local ruler of the country hastens to visit the shrine, and offer prayers and incense in thanksgiving. When the ceremony is over, he casts upon the lake gold, precious stones, and priceless pearls. All these treasures refloat after some time, and the dragon-king allows the monks to gather them up, and use them for their subsistence and household needs (2). They are thus provided for by the beneficence of the god, and hence the people call the monastery the “palace of the dragon-king”.

(1) *Seng-k'ia-lan* 僧伽藍 (transliteration of the Sanscrit *Sangarama*). The abode of Buddha and his monks; a temple and its shrine. Williams. Dictionary of the Chinese Language.

(2) The intelligent reader can see how utterly fabulous is the legend of this dragon-king, and the gifts conferred by him on these credulous monks.

龍精



Tsing Long.

Tsing Lung.

The fanciful work known as the “Records of Western Kingdoms”, *Si-yiu-ki* 西遊記 (1), places the palace of *Ngao-kwang* 敖廣 in the Eastern Seas. It is popularly designated the “Crystal Palace”, *Shui-tsing-kung* 水晶宮. Various pictures depict the fanciful life of these dragon-kings beneath the waters of the ocean, or in the depths of lakes or rivers.

2°. *Some distinguished personages honoured with the title of dragon-kings.*

The following personages have been especially honoured with the title of dragon-king. We append here their names in the chronological order in which they lived.

1. *Ngao-kwang* 敖廣.

The “Art of making Gods”, *Fung-shen yen-i* 封神演義 (2), states that the great dragon-king is called *Ngao-kwang* 敖廣, and his son *Ngao-ping* 敖丙.

During the reign of the tyrant *Chow-sin* 紂辛 (B.C. 1154-1122), last ruler of the *Shang* 商 dynasty, the son of General *Li-tsing* 李靖, known by the name of *Na-t'o* 哪吒, fought against *Ngao-ping* 敖丙, son of the dragon-king, and slew him in the contest. Having defeated him, he plucked out the tendons of his victim, and made therewith a belt, which he wore on special

(1) *Si-yiu-ki* 西遊記. A fanciful account of the adventures of a Buddhist monk, named *Yuen-chwang* 元奘, who went to India in the 7th century, and after sojourning 17 years in the country, returned with many volumes, images and pictures, all relating to Buddhism. Wylie. Notes on Chinese Literature. p. 202. — Chinese Superstitions. Vol. VII. p. 302. note 3; p. 375. note 3.

(2) *Fung-shen yen-i* 封神演義. This work is a tale, regarding the adventures of *Wu-Wang* 武王, founder of the *Chow* 周 dynasty (B.C. 1122), in his contest with *Chow-sin* 紂辛. It contains 100 chapters, most of which are utterly fanciful, and filled with fabulous imaginations. Wylie. Notes on Chinese Literature. p. 204.

occasions. When *Ngao-kwang* 敖廣 (1) heard of the death of his son, he became exceedingly angry, and exclaimed: "my son belonged to the race of the genii; he could fly amidst the clouds, and impart life-giving germs to the world; how have you been so rash as to kill him?" Having uttered these words, he engaged in a struggle with *Na-t'o* 哪吒, but was soon cast to the ground.

His adversary trampled on his body, and stripping him of his clothes, found he was covered over with scales (2), like those of a fish. *Na-t'o* 哪吒 dragged them off till the blood flowed on all sides. Overwhelmed with pain, the dragon-king craved for mercy. *Na-t'o* 哪吒 spared his life, but ordered him to be transformed into a little blue snake, which he hid in his sleeve. He then returned to his home.

2. *The White-Dragon, Peh-lung* 白龍.

About 5 miles North-West of *Soochow-fu* 蘇州府, in the province of *Kiangsu* 江蘇, is found the temple of the White Dragon, *Peh-lung-shen-miao* 白龍神廟, erected on the *Yang-shan* 陽山 hill. In A.D. 977, the emperor *T'ai-tsung* 太宗, of the Northern Sung dynasty, *Peh-Sung* 北宋, had it transferred to *Ts'ao-hsiang* 曹巷, and rebuilt on the Southern side of the hill.

In A.D. 1077, *Shen-tsung* 神宗, of the same dynasty, transported it back to its original site.

In A.D. 1160, *Kao-tsung* 高宗 (3), of the Southern Sung

(1) *Ngao-kwang* 敖廣. This dragon-king inhabits the Eastern Seas; and seems to be the same personage as the Hindu *Sagara*. Despite his defeat at the hands of *Na-t'o* 哪吒, he is worshipped in China as the principal dragon-king, and especially invoked for rain in seasons of drought. Eitel. Sanscrit-Chinese Dictionary. p. 107 (*Sagara*).

(2) *Nagas* reside under the rocks supporting *M^t Meru*, and are frequently represented with fish-tails, hence the idea of a scaly body. Grünwedel and Burgess. *Buddhist Art in India*. p. 43-45.

(3) *Kao-tsung* 高宗 ruled at *Nanking* 南京. He was a weak and superstitious monarch, and spent his whole reign in a struggle against the *Kin* 金 Tartars, who seized all North of the Yellow River, and even crossed the Yangtze, compelling the emperor to flee to *Hangchow* 杭州. He abdicated after a reign of 36 years, but still lived on to the ripe old age of 84. M^c Gowan. *The Imperial History of China*. p. 406.

白龍像



Pé Long (Le dragon blanc).

Peh-Lung (the White Dragon).

dynasty, *Nan-Sung* 南宋, bestowed on the temple the honorary title of "Marvellous Purity".

In A.D. 1168, *Hsiao-tsung* 孝宗 conferred on the Dragon-Queen *Lung-mu* 龍母, the title of "Glorious Lady, ever ready to hear the prayers of mortals". Later on, an endless series of honorary titles were bestowed by these superstitious emperors on the White-Dragon king and his fanciful consort.

In the above famous temple is found a stone slab with an inscription from the pen of the scholar *Hu-wei* 胡偉 (1). This inscription records the whole legend of the White Dragon, honoured in the shrine. It runs as follows.

During the reign of *Ngan-ti* 安帝 (A.D. 397-419), of the Eastern Tsin dynasty, *Tong-Tsin* 東晉, a young girl, who belonged to the *Liao* 繆 (2) family, was returning home in the late evening hours. As she travelled on the way, she encountered an elderly man, who inquired her name, and the place where she lived. As rain began to fall, he begged her stay over with him for the night, and the next morning, she was found to be with child (3). Upon learning what had taken place, her parents irritated, expelled her from their home, and thus she had to wander about begging her bread from house to house. In the course of a year, she gave birth to a lump of flesh, which she cast out upon the waters. The mass became soon transformed into a white dragon, which advanced towards the young girl, as if it wished to speak to her, but she was so affrighted that she fell to the ground.

Then, all of a sudden, thunder was heard, flashes rent the clouds, the heavens became obscured, the wind blew with hurricane

(1) *Hu-wei* 胡偉 (A.D. 1163-1714). A native of Chekiang. Devoted to classical literature, he wrote a commentary on the *Book of History*, and another on the *Canon of Changes*. Giles. Chinese Biographical Dictionary. p. 321.

(2) *Liao* 繆. This character is also read *Miu* or *Muh*. Williams. Dictionary of the Chinese Language.

(3) The legendary origin here ascribed to this White Dragon has made him popularly known as the "*Bastard Dragon*".

force, and torrential rain deluged the earth. When the storm was over, the White Dragon ascended to the summit of the hill, and there casting a last glance over the plain, rose higher and higher in the air, till at last it disappeared from mortal gaze. A short time afterwards, the neighbouring folks buried the young girl at the foot of the hill, which is ever since known by the name of the "Dragon's Peak", or the sacred palace of the Dragon-king.

Henceforth a pilgrimage grew up around the spot, and crowds flocked to the place to return thanks, beg favours, consult Fortune, and offer incense in this hallowed spot, which, according to popular belief, gave birth to the White Dragon (1).

A temple was also erected on the summit of a hill at *Ch'angsha* 長沙, in *Hunan* 湖南, for the purpose of honouring the above Dragon-king, and every year, on the 18th of the third month (2), the Dragon returns to visit the tomb of his earthly mother.

During the ten previous days, the weather is generally cold and bleak, and rain falls on the hills, but all of a sudden the sky clears up on the birthday of the Dragon-king. Sometimes he may be visibly observed, and is then about 10 feet in length (3); at other times he plays at hide and seek on the hill-tops, or appears occasionally under the shape of a small lizard, such as he is represented in his shrine. From the above facts, one may easily imagine the power he is deemed to wield over storms, winds, thunder and rain (4).

(1) The Chinaman lacks the critical sense, and neglects to inquire into evidence, hence his acceptance of all these fables, which give rise to the countless superstitions of the land. Edkins. *Religion in China*. p. 59-60.

(2) In the Buddhist Calendar, this date is known as the birthday of the White Dragon. The festival is also celebrated throughout Chekiang, where the fabulous monster is acknowledged to be nothing else than a white thunder-cloud. See *Chinese Superstitions*. Vol. V. p. 578.

(3) This is apparently a cloud, which presents at the close of the storm, the fanciful appearance of the fabled monster.

(4) *Annals of Soochow-fu*, *Soochow-fu-chi* 蘇州府志, Book 22. p. 4 (Compiled during the reign of *K'ien-lung* 乾隆 A.D. 1736-1796).

3. *Chang, the Dragon-king, honoured at Yingchow-fu* 穎州府.

The following is the legendary account of Chang the Dragon-king, *Chang-lung* 張龍, honoured in a temple specially dedicated to him, and situated about 5 miles to the East of *Yingchow-fu* 穎州府, in the province of *Nganhwei* 安徽.

Chang 張 was born in the early part of the *Sui* 隋 dynasty (A.D. 590-620), and spent his childhood in the village of *Peh-sheh* 百社, a small locality of the prefecture. At the age of 16, he had fully mastered the Classics. During the reign of *Chung-tsung* 中宗, of the *T'ang* 唐 dynasty, he became district magistrate of *Süen-ch'eng* 宣城. Here, he displayed much administrative ability, while his wife, who belonged to the *Shih* 石 family, blessed him with a fine household of nine sturdy boys.

From *Süen ch'eng* 宣城, he returned to his native village, where he was wont to spend his leisure hours angling in the stream at *Tsiao-shi-t'ai* 焦氏臺. One day, he beheld near by a small temple, and entering, took up his abode therein (1). Henceforth, he disappeared every night from the family home, and returned in the morning, wet and shivering with cold (2). His wife, suspecting something strange, begged him to explain the reason of this sudden change of life. — "I am a dragon, replied he. *Cheng Siang-yuen* 鄭祥遠, of the *Liao* 蓼 family, is also a dragon, and wants to eject me from the temple, where I have taken up my abode. To-morrow, I shall encounter him in combat, and my nine children must bear assistance in the fray. They shall recognize me by seeing a red ribbon in my mouth, while my adversary bears a blue one in his".

On the appointed day, the nine children of *Chang* 張, armed with bows and arrows, shot at the dragon bearing the blue ribbon,

(1) This was apparently for the purpose of being acknowledged as a genius, and worshipped by the people.

(2) *Nagas* live under the great ocean, and frequent also lakes and rivers. They are believed to control the rain-clouds, and hence are appealed to when rain is needed, or is too abundant. Getty. *The Gods of Northern Buddhism*. p. 49.

and after a short struggle, wounded him and put him to flight. The terrible monster crossed the valley of the Sha river, *Sha-ho* 沙河 (1), and entered the waters of the Hwai, *Hwai-ho* 淮河, whence he reached a hill situated to the West of *Hohfei-hsien* 合肥縣, in the prefecture of *Lüchow-fu* 廬州府. Here, exhausted through loss of blood, and the long flight he had accomplished, he expired.

Henceforth, the hill became known as the "Dragon's Den", *Lung-hsüeh-shan* 龍穴山 (2).

The nine sons of *Chang* 張 were all transformed into dragons, while their mother was buried in the little island of *Kwan-chow* 關洲 (3). The eldest son held the charge of cavalry officer at *Ying-shang* 潁上, and his descendants inhabit the same place down to the present day.

About A.D. 707, in the reign of *Chung-tsung* 中宗, of the *T'ang* 唐 dynasty, the inhabitants of the place began to offer sacrifices to him, in the temple of *Tsiao-shi-t'ai* 焦氏臺 (4).

In A.D. 894, during the reign of *Chao-tsung* 昭宗, a large temple was erected in his honour.

In A.D. 1068, *Shen-tsung* 神宗, of the Northern Sung dynasty, *Peh-Sung* 北宋, bestowed on him the honorary title of Marquis,

(1) *Sha-ho* 沙河. One of the principal affluents of the Hwai river, on its left bank. It runs from North-East to South-East. The city of *Yingchow-fu* 潁州府 is built on its banks.

(2) *Lung* 龍. A dragon; used by Buddhists for *Nagas*, or snake-gods. *Hsüeh* 穴. A cave, a hole in the side of a hill, a den, a cavern. Williams. Dictionary of the Chinese Language.

(3) *Chow* 洲. An islet, a place where birds collect and dwell. The term is chiefly used on the Southern coasts. Williams. Dictionary of the Chinese Language.

(4) This is the temple where he originally took up his abode, with the purpose, as stated above, of being worshipped there. Chinese Superstitions. Vol. VII. p. 417. note 1.

Fig. 90

群仙祝壽圖



Long-wang et toute sa cour à la grande fête du Fan tao hoei chez la déesse Si-wang-mou.
Lung-wang (the Dragon-King) and his whole Court assisting at the Pan-tao-hui festival in the palace of the Fairy Queen of the West (Si-wang-mu).

Heu 侯 (1), and on his consort, that of Noble Lady, *Fu-jen* 夫人.

In A.D. 1091, under the reign of *Cheh-tsung* 哲宗, also of the Northern Sung dynasty, *Peh-Sung* 北宋, a great drought occurred in the harvest season, whereupon the Prefect of *Su-shi* 蘇軾, his subordinate officials, and the whole population of the country begged the dragon to end the calamity, and wonderful to say, their prayer was graciously heard by the god. To show their thankfulness for such a favour, they enlarged the former temple, and erected beside it a commemorative slab, recording in full the above event (2).

4. *The Golden Dragon-king*, n° 4, *Kin-lung sze-ta-wang* 金龍四大王.

The Golden Dragon-king, n° 4, bears the family name of *Sieh* 謝, and the surname *Hsü* 緒. He lived at *Ngan-k'i* 安溪, a small village in the district of *Ts'ien-t'ang* 錢塘, in the province of *Chekiang* 浙江.

He was nephew to the empress *Sieh* 謝, consort of *Li-tsung* 理宗 (A.D. 1225-1265), of the Southern Sung dynasty, *Nan-Sung* 南宋. When the Mongol troops entered *Hangchow* 杭州 (3), and led away captive to the North the empress *Sieh* 謝, and her son; the Heir-Apparent, *Sieh-hsü* 謝緒, disguised as a Buddhist monk (4),

(1) According to Chavannes, the *T'ang* 唐 emperors (8th to the 10th century) were the first who gave princely titles to the gods. Emperors of subsequent dynasties continued the same practice, especially with regard to State Gods. Chavannes. *Le T'ai-chan*. p. 385. — *Chinese Superstitions*. Vol. VI. p. 56. note 1.

(2) General Records of the Nganhwei Province, *Ngan-hwei t'ung-chi* 安徽通志. Book 39. p. 5.

(3) The Kin Tartars being defeated by the Mongols A.D. 1234, *Li-tsung* 理宗 (5th emperor of the Southern Sung), determined to occupy the old capital of the dynasty at K'aifung-fu. The Mongols protested, and ordered him to retire. He refused, and war broke out. Hereupon the Court withdrew to *Hangchow* 杭州, in Chekiang, but this city was also soon afterwards taken, and the empress led away captive to the North.

(4) According to Chinese Annals, such a disguise has frequently taken place, in order to escape being put to death, or led away captive by a victorious enemy.

hid himself in the mountain of the Golden Dragon, *Kin-lung-shan* 金龍山. Here, in order to avoid falling into the hands of the conquerors, he drowned himself in the *Tiao-k'i* 茗溪 stream, which runs close to the district city of *Yü-hang* 餘杭, in *Chekiang* 浙江.

Before dying, he uttered the following prophetic words: "when you will see the waters of the *T'iao* 茗 stream revert to their source, I shall have become a genius; when a similar phenomenon will be observed in the Yellow River, *Hwang-ho* 黃河, the day of vengeance is at hand". The inhabitants of the country recovered his mortal remains, and laid them to rest at the foot of the Golden Dragon mountain, *Kin-lung-shan* 金龍山.

Later on, when *Hung-wu* 洪武, founder of the *Ming* 明 dynasty, laid siege to the city of *Lü-liang* 呂梁 (1), *Sieh-hsü* 謝緒 came to his assistance, and hurled a swarm of bees on the Mongol troops, who were thus compelled to retire. *Hung-wu* 洪武, in thankfulness for this great favour, conferred on him the honorary title of "Great Golden Dragon-king, n° 4".

The reason of his being called Dragon-king, n° 4, is due to the fact that his father had 4 children, named respectively *Ki* 紀, *Kang* 綱, *T'ung* 統, and *Hsü* 緒. *Hsü* 緒, occupying the last place in the series, was called n° 4.

There is also a play entitled the "Swarm of bees, that helped to win the battle", *Tsü-fung chu-chan* 聚蜂助戰.

It is this legendary genius, who is generally honoured at the present day, in temples dedicated to dragon-kings, throughout the provinces of *Nganhwei* 安徽, and *Kiangsu* 江蘇 (2).

(1) *Lü-liang* 呂梁. An ancient name for the present-day city of *Hsü-chow-fu* 徐州府, in North *Kiangsu* 江蘇. It was then situated on the banks of the *Hwang-ho* 黃河, which in 1853 changed its course, and flowed thenceforth into the Gulf of Chihli. *Encyclopædia Sinica*. p. 614.

(2) *Annals of Shanghai*, *Shanghai-hien-chi* 上海縣志, and *Chenkiang*, *Chenkiang-fu-chi* 鎮江府志.

5. *Two children transformed into dragon-kings.*

The Ritual Records of the Ming dynasty, *Ming-li-chi* 明禮志 (1), relate the following anecdote, which is said to have taken place in A.D. 1488.

In the reign of *Hsiao-tsung* 孝宗, of the above named dynasty, a Buddhist monk led a secluded life amidst the wild mountains to the West. One day, two children reached his abode, and requested to be instructed in the Law. A short time afterwards, a terrible drought afflicted the country; the two children went to bathe in a lake, and were transformed into two blue dragons (2). Hereupon, a heavy downpour of rain took place, and the fortunate event was ascribed to the two dragons.

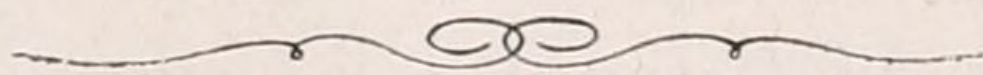
As a reward for the above favour, the monk *Lü* 盧 received the honorary title of "Sacrificial genius, who graciously hears all prayers". Offerings were henceforth made to him, and his statue was placed upon the principal altars. In A.D. 1426 (3), the emperor *Hsüen-tsung* 宣宗 erected on the brink of the lake, a large temple in honour of these dragon-kings, and bestowed on the 2 children high official rank. Sacrifice is offered to them in Spring and Autumn, but all in vain, remarks sarcastically the text, as they never hear the prayers addressed to them by the people (4).

(1) Ritual Records of the Ming dynasty, *Ming-li-chi* 明禮志. Book 50. p. 18.

(2) In all likelihood, these two children were drowned, but popular legends and superstitious notions transformed them into dragons.

(3) In that same year, the Imperial troops suffered a severe defeat in Tonking, and were compelled to retire. Henceforth the government of the country was handed over to the natives, and an annual tribute paid to China. Mc Gowan. The Imperial History of China. p. 483.

(4) This remark of the historian shows the utter powerlessness of these legendary beings for granting rain, or stopping it when too abundant.



ARTICLE XX.

THE 6 PATRIARCHS OF CHINESE BUDDHISM.

Tung-t'u-luh-tsu 東土六祖.

Chinese writers divide the Buddhist Patriarchs (1), into two classes, those of the West, *Si-tsu* 西祖, and those of the East, *Tung-tsu* 東祖. The former are all of Hindu origin, and bear Indian names; the latter are Chinese, and belong to a later phase of Buddhist evolution. Chinese patriarchs number only 6.

Before giving a detailed account of these 6, it has been deemed advisable to offer to the general reader a full list of the 28 Hindu patriarchs. This may prove helpful to many, who may wish to have this list at hand; moreover, several among them, especially Kasyapa and Ananda (2), are found in Chinese Buddhist temples, and honoured therein under a Chinese name. The following is a full list of these 28 Patriarchs, with their names both in Sanscrit and Chinese.

1°. The 28 Patriarchs of Indian Buddhism.

Si-t'ien eul-shih-pah-tsu 西天二十八祖.

	Sanscrit names	Chinese Script	Transliteration
1	Maha-kasyapa (3)	摩訶迦葉	<i>Mo-ngo-k'ia-yeh</i>

(1) A Patriarch is above all others in his attainments, hence he is called "Patriarch". He has an acquaintance with great truths, and penetrates into Buddha's mind to a depth that cannot be fathomed. He can explain the meaning of the most abstruse compositions. He has magical powers, and can fly through the air, cross rivers on a boat of leaves, rain milk from the clouds, and enter into a variety of mystic trances. He is chiefly a defender, teacher, and example of the Buddhist Law, but has little ruling power. Edkins. Chinese Buddhism. p. 61-62.

(2) See on these two chief disciples of Buddha. Chinese Superstitions. Vol. VII. p. 336, 338, 369; Illustration n^{cs} 76 and 91.

(3) The greatest of all Buddha's disciples, Sariputra and Maudgalyayana, having died before their master, the first of these Patriarchs was the senior surviving disciple, Mahakasyapa. Waddell. The Buddhism of Tibet. p. 8. note 1.

阿
難迦
葉

Kia-yé et Ngo-nan. Maha Kashiapa et Ananda, tels qu'on les représente aux côtés de Bouddha (Pagode de la porte du sud à Jou-kao).

Kia-yeh and Ngo-nan (Maha Kasyapa and Ananda) as represented beside Buddha (in a temple at the South gate in Jukao).

2	Ananda	阿難	<i>Ngo-nan</i>
3	Shangnavasu	商那阿修	<i>Shang-na-ngo siu</i>
4	Upagupta	優波毬多	<i>Yiu-po-küh-to</i>
5	Dhrikata (Dritaka)	提多迦	<i>T'i-to-k'ia</i>
6	Michaka (Mikhaka)	彌遮迦	<i>Mi-cheh-k'ia</i>
7	Vasumitra	婆須蜜	<i>P'o-sü-mih</i>
8	Buddhananda	佛陀難提	<i>Fu-t'o-nan-t'i</i>
9	Buddhamitra	伏陀蜜多	<i>Fu-t'o-mih-to</i>
10	Parshva	肋尊者	<i>Leh-tsun-cheh</i>
11	Punayaja	富那夜奢	<i>Fuh-na-yeh-sheh</i>
12	Asvaghosa (1)	馬鳴	<i>Ma-ming</i>
13	Kapimara	迦毗摩羅	<i>K'ia-p'i-mo-lo</i>
14	Nagarjuna (2)	龍樹	<i>Lung-shu</i>
15	Kanadeva	地那提婆	<i>Ti-na-t'i-p'o</i>
16	Rahulata	羅喉羅多	<i>Lo-heu-lo-to</i>
17	Sanghanandi	僧迦難提	<i>Seng-k'ia-nan-t'i</i>
18	Sangkayasheta	伽耶舍多	<i>K'ia-yeh-sheh-to</i>
19	Kumarada	鳩摩羅多	<i>Kiu-mo-lo-to</i>
20	Jayata	闍夜多	<i>Tu-yeh-to</i>
21	Vasubandhu	婆修盤頭	<i>P'o-siu-pan-t'eu</i>
22	Manura	摩拏羅	<i>Mo-na-lo</i>
23	Haklena	鶴勒那	<i>Hoh-leh-na</i>
24	Singhalaputra	飾子	<i>Shih-tze</i>
25	Vashasuta	婆舍期多	<i>I'o-sheh-k'i-to</i>
26	Punyamitra	不如蜜多	<i>Puh-jü-mih-to</i>
27	Prajnatara	般若多羅	<i>Pen-joh-to-lo</i>
28	Bodhidharma	菩提達磨	<i>P'u-t'i-tah-mo</i>

The first two patriarchs in this list, namely Kasyapa and Ananda, are found in many Buddhist temples. Kasyapa (3) is

(1) *Asvagosha*. See Chinese Superstitions. Vol. VII. p. 369-371.

(2) *Nagarjuna*. See Chinese Superstitions. Vol. V. p. 596. note 1. — Edkins. Chinese Buddhism. p. 210.—Eitel. Sanscrit-Chinese Dictionary. p. 80.

(3) *Kasyapa*. See on this disciple of Buddha. Chinese Superstitions. Vol. VII. p. 336, 338, 339, 369; Illustrations nos 76 and 91.

generally placed on the left-hand side of Sakyamuni. He is represented as an old man, with extremely long eyebrows, and dressed in the long-flowing robes of early Buddhism. Ananda (1) occupies the right, and is represented as a youth, thus making quite a contrast with the disciple on the left.

The two last are Prajnatarā and Bodhidharma, his disciple. The name of the latter is transliterated in Chinese by the characters *Tah-mo* 達磨 (2), which has led some writers to confound him with the Apostle S^t Thomas. Beyond a certain similarity of sound, there is, however, no connection between the two.

Two other patriarchs, widely honoured in China, and frequently represented on Buddhist prints and works, are Asvagosha, *Ma-ming* 馬鳴 (3), and Nagarjuna, *Lung-shu* 龍樹 (4).

In the large Buddhist monastery, *P'u-t'i-shen-yuen* 菩提禪院, situated outside the Eastern gate of *Jü-kao* 如皋, in North *Kiangsu* 江蘇, Sakyamuni is surrounded by 10 of his principal disciples, of whom the following are the names (5).

	Sanskrit name	Chinese Script	Transliteration
1	Kasyapa	迦葉尊者	<i>K'ia-yeh-tsun-cheh</i>
2	Ananda	阿難尊者	<i>Ngo-nan-tsun-cheh</i>
3	Subhuti	須菩提尊者	<i>Sü-p'o-t'i-tsun-cheh</i>
4	Sariputra	舍利尊者	<i>Sheh-li-tsun-cheh</i>

(1) *Ananda*. See Chinese Superstitions. Vol. VII. p. 336. — Edkins. Chinese Buddhism. p. 65. — Eitel. Sanscrit-Chinese Dictionary. p. 9.

(2) *Bodhidharma* or *Tah-mo* 達磨. See Chinese Superstitions. Vol. IV. p. 456. note 3; Vol. V. p. 606. note 1. — Edkins. Chinese Buddhism. p. 100-102. — Eitel. Sanscrit-Chinese Dictionary. p. 28.

(3) *Asvagosha*, *Ma-ming* 馬鳴. Chinese Superstitions. Vol. VII. p. 369-371; Illustration n° 92.

(4) *Nagarjuna*, *Lung-shu* 龍樹. See Chinese Superstitions. Vol. V. p. 596. note 1; Vol. VII. Illustration n° 93. — Eitel. Sanscrit-Chinese Dictionary. p. 80. — Monier Williams. Buddhism. p. 192.

(5) These names have been already mentioned above. Chinese Superstitions. Vol. VII. p. 336-339.

摩訶迦盧尼迦哪

馬鳴王菩薩



Ahvagesha Maming, en Chinois "Ma-ming", le 12^e patriarche du bouddhisme occidental (Figure féminine).

Ashvagosha. In Chinese "Ma-ming", 12th patriarch of Western Buddhism (represented under a female form).

5	Katyayana	弗迦旃尊者	<i>Fuh-k'ia-chen-tsun-cheh</i>
6	Maudgalyayana	捷連尊者	<i>K'ien-lien-tsun-cheh</i>
7	Haklena	鶴勒那尊者	<i>Hoh-leh-na-tsun-cheh</i>
8	Anuruddha	阿那律陀尊者	<i>Ngo-na-lüh-t'o-tsun-cheh</i>
9	Upali	優波離尊者	<i>Yiu-po-li-tsun-cheh</i>
10	Rahula	羅睺羅尊者	<i>Lo-heu-lo-tsun-cheh</i>

2°. The 6 Patriarchs of Chinese Buddhism.

I. Bodhidharma, First Chinese Patriarch.

Tah-mo ta-shi 達磨大師.

Bodhidharma is the 28th Indian and the 1st Chinese patriarch (1). He was the third son of a petty ruler in Southern India. His original name was Bodhitara, but his teacher Panyatara, *Pan-joh to-lo* 般若多羅, changed this appellation into that of Bodhidharma, to mark his unusual penetration in religious matters and the Buddhist Law (*Dharma*). It is by this latter name that he is generally known in China, where it is transliterated *Tah-mo ta-shi* 達磨大師, or the “Great Teacher Bodhidharma” (2).

Having studied and preached the Law for several years in Southern India, he resolved to quit the country, and visit China. Some ascribe his departure to the great decline of Buddhism, which happened at this time in India, while others hold that he fled from persecution, his sectarian opinions having made him enemies among Brahmans, and even within the fold of Buddhism (3). The king, on hearing of his determination, had a large vessel specially equipped

(1) Eitel. Sanscrit-Chinese Dictionary. p. 24. — Edkins. Chinese Buddhism. p. 86. — Hackmann. Buddhism as a Religion. p. 80. — Giles. Chinese Biographical Dictionary. p. 6. — Encyclopædia Sinica. p. 52.

(2) *Tah-mo* 達磨 is the shortened form of *P'u-t'i tah-mo* 菩提達磨, Chinese transliteration of Bodhidharma. Johnston. Buddhist China. p. 83. — Encyclopædia Sinica. p. 52. — Hackmann. Buddhism as a Religion. p. 213.

(3) Edkins. Chinese Buddhism. p. 86, and 99.

to bear him to China. He also presented him with several costly gifts, and on the day of his departure, accompanied him, together with his principal courtiers, to the place at which he embarked.

Bodhidharma touched at various ports along the coast of Siam and Tonking, and after a three years' voyage reached at last the city of Canton, *Kwangchow-fu* 廣州府 (1). According to Buddhist traditions, this happened in the 1st year of the *Ta-t'ung* 大通 period, that is in A.D. 527 (2), on the 21st day of the 9th month, *Wu-ti* 武帝 of the *Liang* 梁 dynasty then reigning in China.

He was received in the great Southern city with the honours due to his age and character (3). The High Chancellor of the province informed the emperor of his arrival, and he was invited to proceed immediately to Nanking, where the ruler held his Court.

Wu-ti 武帝 received him on the 16th day of the 10th month. During the audience, the emperor said to him: "from my accession to the throne, I have been incessantly building temples, transcribing sacred books, and admitting monks to take the vows. How much merit have I thus accumulated?" — The reply was, "*None*". — The emperor: "And why no merit?" — The patriarch: "All this is but the insignificant effect of an imperfect cause, not complete in itself. It is the shadow that follows the substance, and hence is without real existence". — The emperor then said: "And what is true merit?" — The patriarch replied: "It consists in purity and enlightenment (4), in abstracting the mind from all things, and principally

(1) He brought with him the *Patra*, or sacred bowl of the Patriarchate. Eitel. Sanscrit-Chinese Dictionary. p. 24. — Giles. Chinese Biographical Dictionary. p. 6.

(2) Some writers place the date of his arrival in A.D. 520, thus confusing the period *P'u-t'ung* 普通 (A.D. 520-526), and *Ta-t'ung* 大通 (A.D. 527-529). See Giles. Chinese-English Dictionary. The Chinese Dynasties. p. 1368 (The Liang dynasty).

(3) Edkins. Chinese Buddhism. p. 100-101. — Eitel. Sanscrit-Chinese Dictionary. p. 24.

(4) He explained that real merit lay not in works, but solely in purity and wisdom duly combined. Giles. Chinese Biographical Dictionary. p. 6.

那羅謹埤

龍樹菩薩



Nagarjuna. "Long-chou" le 14^e patriarche du bouddhisme occidental.

Nagarjuna. "Lung-shu", 14th patriarch of Western Buddhism.

from oneself. But to attain to such a high state of perfection, one must abandon the family and the world". — The emperor: "But who shall succeed me?" — The patriarch: "I do not know" (1). The emperor, says the Buddhist chronicler, still remained unenlightened, and Bodhidharma not being satisfied with the result of the interview, resolved to cross the Yangtze, and proceed to the Wei 魏 kingdom, then occupying the greater part of Northern China (2).

Later on, the emperor had a conversation with the Buddhist monk Fu, *Fu-ta-shi* 傅大士, and begged him to instruct him how to escape from the endless wheel of metempsychosis. "The best means, replied the monk, is by following the advice of Bodhidharma". *Wu-ti* 武帝 now regretted having allowed the great ascetic proceed to the kingdom of Wei 魏, and forthwith sent a messenger after him inviting him to return. When the officer reached the brink of the Yangtze, he beheld the Indian monk crossing the swollen waters on a bamboo twig or a reed (3).

The messenger returned, and informed the emperor of the failure of his endeavours. *Wu-ti* 武帝 felt sorrowful, and repented, but too late, of having lost the services of such a Great Sage.

In A.D. 529, the kingdom witnessed the remarkable spectacle of the voluntary withdrawal of *Wu-ti* 武帝 from his palace, and the direction of public affairs, to spend his days as a common monk in a Buddhist monastery (4). Here, he put off his royal apparel,

(1) Edkins. Chinese Buddhism. p. 101 (Bodhidharma at Nanking).

(2) Giles. Chinese Biographical Dictionary. p. 6.—Hackmann. Buddhism as a Religion. p. 80.—Edkins. Chinese Buddhism. p. 102.

(3) This passing of the Patriarch across the Yangtze is a favourite subject in Buddhist art. Giles. Chinese Biographical Dictionary. p. 7. — Chinese Superstitions. Vol. VII. Illustration n° 95 (Tah-mo crossing the Yangtze).

(4) The attitude of the Chinese emperors towards Buddhism varied considerably. One of its most considerable promoters was *Wu-ti* 武帝, of the *Liang* 梁 dynasty. Three times he took the monastic vows (for a certain period), and earnestly studied the sacred writings. Hackmann. Buddhism as a Religion. p. 81.—Edkins. Chinese Buddhism. p. 107 (*Wu-ti* a monk).

and donned the Buddhist habit, chanted the prayers, and lived on the vegetarian diet of the brotherhood. He seemed to find more happiness in the seclusion of a monastery than in the pomp of his magnificent palace. After a short time, his ministers found it difficult to govern the State without him, and begged him resume his duties as emperor. This, however, the heads of the monastery refused to consent to, until a considerable sum had been paid out of the national treasury for his ransom. When this had been given, the royal devotee was absolved from his vows, and allowed once more to return to the busy turmoil of the world (1).

At *Lohyang* 洛陽, Bodhidharma abode nine years in the Shaolin temple, *Shao-lin-sze* 少林寺, on the Sung hill, *Sung-shan* 嵩山, sitting in silent meditation, and the face turned towards the wall, hence the people called him the "Wall-gazing Brahman" (2). The presence of the great Indian ascetic attracted many native Buddhists to the Shaolin monastery, *Shao-lin-sze* 少林寺. Among them, one *Shen-kwang* 神光 approached the Sage, and questioned him on various points of the Law, but failed to get any reply.

One night, as snow was falling heavily, *Shen-kwang* 神光 exposed himself till it had risen above the knees (3). The patriarch observing him, said: "what you have done there, is not worthy of comparison with the acts of the Buddhas. It required very little virtue and resolution". The disciple, stung with this harsh appreciation of his victory over self, took a sharp knife, severed his left arm, and placed it before Bodhidharma. The latter expressed his approval of such heroic virtue, and perceived that the aspirant had reached a high degree of virtue, hence he changed his name from

(1) Mc Gowan. The Imperial History of China. p. 237 (Reign of Wu-ti).

(2) *Pih-kwan p'o-lo-men* 壁觀婆羅門. He was not, however, a Brahman, but belonged to the Kshatriya, or military caste of warriors and kings. Eitel. Sanscrit-Chinese Dictionary. p. 24 — Edkins. Chinese Buddhism. p. 102.

(3) *Shen-kwang* standing in the snow, *Shen-kwang lih-hsüeh* 神光立雪. This event is celebrated in the Buddhist Calendar on the 9th day of the 12th month. See Chinese Superstitions. Vol. V. p. 613.

達磨祖師正位



Bodhidharma. (Dans la pagode Hai-yué-se) Ta-mò, premier patriarche du bouddhisme Chinois.

Bodhidharma (in the Hai-yueh temple). In Chinese Ta-mo, 1st patriarch of Chinese Buddhism.

that of *Shen-kwang* 神光, and called him henceforth *Hwei-k'o* 慧可 i.e. "Intelligent Ability" (1).

Hwei-k'o 慧可 begged the Great Teacher expound the doctrine of all the Buddhas. "That is a thing quite ignored of mortals, replied Bodhidharma". — "My heart is filled with unrest, added the disciple; I beg you grant me inner peace". — "Give me your heart", answered the patriarch, and I shall set it at rest". — "How can I give you my heart, replied the disciple?" (2). Hereupon, says the legend, foreseeing that his end was drawing near, he appointed *Shen-kwang* 神光 his successor, and bequeathed to him the secret symbol of the Law, and a special prayer to Buddha.

Bodhidharma wished to return to India, but died before he could accomplish his purpose. His rivals attempted five times to poison him, but ever in vain (3). His disciples placed his corpse in a coffin, and buried him on the Bear's Ear Hill, *Neng-eul-shan* 能耳山, to the West of Lohyang. To commemorate his life and work, a pagoda-tower was erected in the Shaolin monastery, *Shao-lin-sze* 少林寺, A.D. 536 (4).

Two years afterwards, *Sung-yun* 宋雲, an official of the House of Wei 魏, who had been sent to India to procure Buddhist books, returned to *Lohyang* 洛陽. As he crossed the Onion Range, *Ts'ung-ling* 葱嶺, suddenly he beheld the shade of Bodhidharma passing on the way. The Sage bore a sandal in one hand, and was accompanied by the Buddhist monk *Ngao-chwan-shi* 阿專師. *Sung-yun* 宋雲 asked him whither he was going? "To the Western

(1) Edkins. Chinese Buddhism. p. 103 (Bodhidharma's latter years).

(2) You will not find Buddha in images or books, was the teaching of Bodhidharma. "Look into your own heart; that is where you will find Buddha". The Chinese word "heart" might be more appropriately rendered by "mind". Johnston. Buddhist China. p. 83 (Bodhidharma).

(3) Edkins. Chinese Buddhism. p. 103. — Giles. Chinese Biographical Dictionary. p. 6.

(4) Having reached China A.D. 527, and lived there 9 years, the probable date of his death is as given here.

Paradise'', was the reply, and forthwith he disappeared to view (1).

Sung-yun 宋雲 then reached home, and informed the king of what he had seen on the way. This happened in the *T'ien-p'ing* 天平 period, or the year A.D. 537 of the reign of *Hsiao-tsing* 孝靜.

The coffin was afterwards opened, and found empty, excepting that one of the patriarch's sandals was lying there (2). By Imperial command, the sandal was preserved as a sacred relic in the Shaolin monastery, *Shao-lin-sze* 少林寺. Subsequently it was stolen A.D. 727, and no one knows where it is at the present day.

Kü-kung 苻公, emperor of the Later Liang, *Heu-Liang* 後梁, having heard that Bodhidharma left the print of his foot in the Shaolin monastery, *Shao-lin-sze* 少林寺, sent a high official to visit the place, and erect a special monument on the sacred spot. This happened A.D. 587, a few months before the dynasty ended (3).

Bodhidharma was a sectarian within the ranks of Buddhism (4). Scorning books, reading, the use of images, and the performance of outward rites (5), he founded in China the "Contemplative School", known as *Shen-men* 禪門. Here, monkish energy was concentrated in mental abstraction from all objects of sense, and even one's own thoughts (6), thus developing a state of dreamy stillness, mental

(1) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 13. Art. 3. p. 3-4. — Edkins. Chinese Buddhism. p. 103. — Giles. Chinese Biographical Dictionary. p. 6.

(2) His tomb was opened, and in his coffin was found nothing but the other sandal. Giles. Chinese Biographical Dictionary. p. 6. — Edkins. Chinese Buddhism. p. 103.

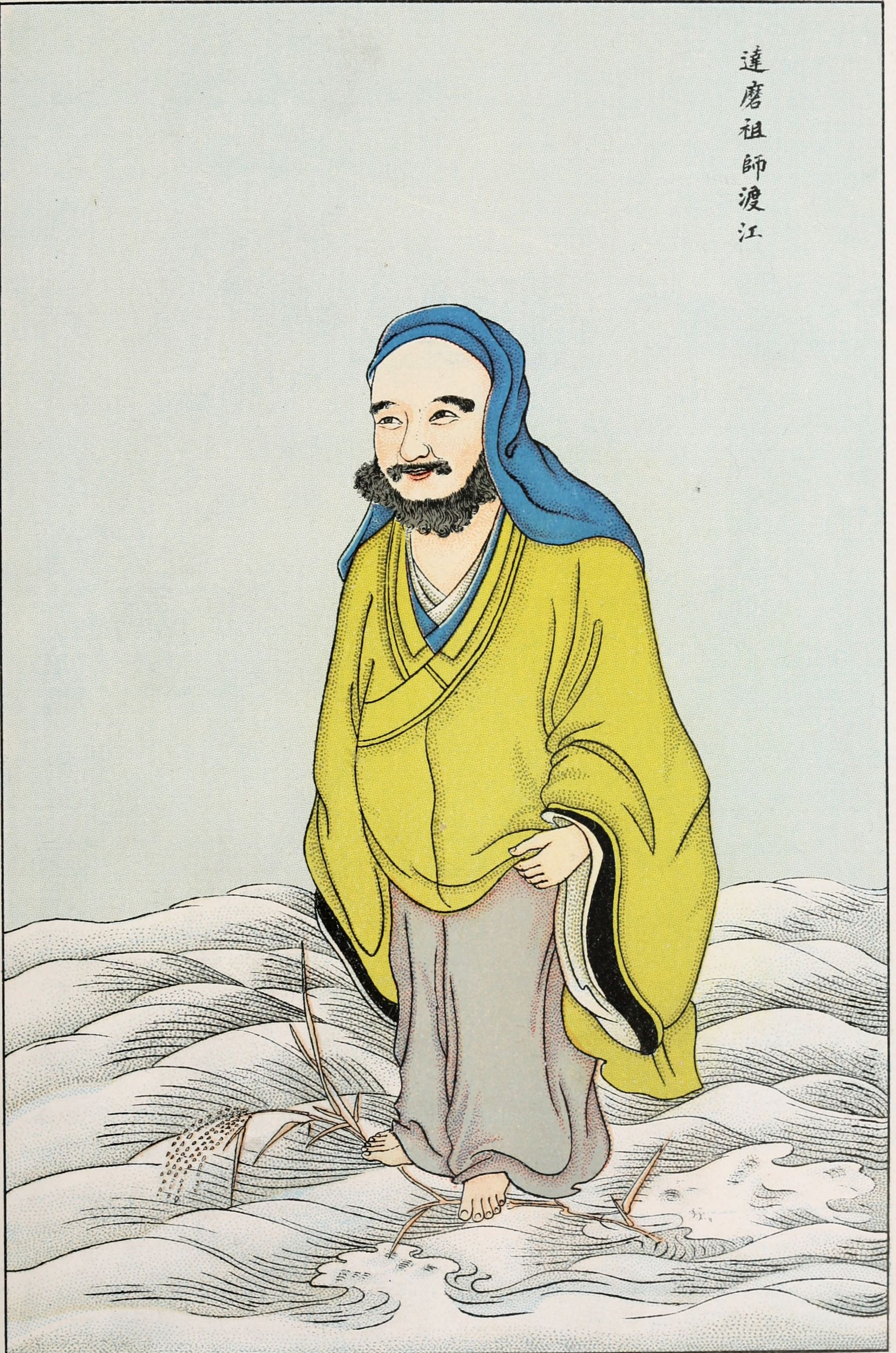
(3) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 12. Art. 4. p. 8.

(4) He was a sectarian even in Buddhism. Edkins. Chinese Buddhism. p. 86. — Chinese Superstitions. Vol. VII. p. 425.

(5) Johnston. Buddhist China. p. 83. — Giles. Chinese Biographical Dictionary. p. 7. — Edkins. Chinese Buddhism. p. 86, and 158.

(6) It was reserved for the fantastic genius of India to construct a religion out of atheism, annihilation, and the non-reality of the material world, and by the encouragement of mysticism and the monastic life to make these negations palatable and popular. Edkins. Chinese Buddhism. p. 102.

達磨祖師渡江



Bodhidharma passe le Yang tse kiang sur un roseau en guise de bac.
*Bodhidharma (Po-ti Ta-mo) ferries himself across the Yang-tze river
sitting on a reed.*

inactivity, and ecstatic somnolence, falsely called by the adherents of the School, “enlightenment and right thinking”. The system resulted in a general decay of learning and religious zeal (1), and in a development of laziness and inertia, which gradually led Chinese Buddhism into a state of decadence and torpor, from which it never since recovered.

Some contemplative monasteries combined with the Amidist School, a form of Buddhist evolution, which strongly appeals to the ignorant. This teaches salvation through faith in Buddha, and holds out the promise of unalloyed happiness in the Western Paradise, where Amitabha reigns in endless glory (2). Nowadays, nearly all Buddhist monasteries adopt and practise both systems (3).

The birthday of Bodhidharma is celebrated on the 5th day of the 10th month. (4).

(1) The reading of books was the life and soul of many monasteries. Bodhidharma despised book-reading. His system made the monasteries much less educational, and much more mystical and meditative than before. Edkins. *Chinese Buddhism*. p. 86.

(2) See on Amitabha and the Western Paradise. *Chinese Superstitions*. Vol. VI. p. 111-113.

(3) As a matter of fact, we find nowadays that nearly every contemplative monk is more or less of an Amidist; and most of the large monasteries are perfectly tolerant of the “Pure Land” teachings. Johnston. *Buddhist China*. p. 93.

(4) *Encyclopædia Sinica*. p. 52. — Edkins. *Chinese Buddhism*. p. 209. — *Chinese Superstitions*. Vol. V. p. 606.

II. Second and Third Chinese Patriarchs.

Shen-kwang 神光 — *Seng-ts'an* 僧璨.

1°. Bodhidharma was succeeded by *Shen-kwang* 神光, otherwise known as *Hwei-k'o* 慧可, who is held to be the second Chinese patriarch (1). His mother's name was *Ki-shi* 姬氏. One day, a bright cloud overshadowed her home, and she was found with child. Our patriarch was born in the 5th year of *Wu-ti* 武帝, second emperor of the short-lived *Ts'i* 齊 dynasty (2), or A.D. 487, and was called *Shen-kwang* 神光, i.e. "Spiritual Light", in memory of the fact related above.

From early boyhood he manifested a marked taste for travelling and enjoying mountain scenery. Having reached the state of manhood, he entered a Buddhist monastery at *Hsiang-shan* 香山 (3), where he had for teacher the monk *Pao-tsing* 寶靜. From morning to night he remained in a sitting posture, and lost in contemplation. During these mystic hours, he beheld a saintly personage, who said to him: "you will one day become a Buddha, why then tarry here; proceed to the South, and learn the true doctrine of salvation".

The next day, *Shen-kwang* 神光 experienced a violent headache, and felt as if something had been driven into his brain. His teacher came to examine the cause of his suffering, when lo! a heavenly voice was heard, saying: "his bones are being renewed". The teacher forthwith perceived a five-petaled flower of extraordinary

(1) *Hwei-k'o* 慧可. A.D. 487-593. Johnston. Buddhist China. p. 86-87. — Giles. Chinese Biographical Dictionary. p. 340.

(2) The *Ts'i* 齊 dynasty lasted from A.D. 479-502, i.e. 23 years. From this period to the establishment of the *T'ang* 唐 dynasty, A.D. 620, there was a dual empire in China, the Southern and the Northern, both struggling for supremacy.

(3) *Hsiang* 香, fragrant, odoriferous. *Shan* 山, a mountain, a hill. Hence the "Fragrant Hill", a name generally given to Buddhist monasteries. Williams. Dictionary of the Chinese Language.

神
光



Le bonze Hwei ko (chen koang) Deuxième patriarche chinois
The bonze Hwei-k'o (Shen-kwang). Second Chinese patriarch.

beauty issuing from the crown of his head. He then said to *Shen-kwang* 神光: "the saintly personage, who advised you to go to the South is none other than Bodhidharma".

Upon hearing these words, he determined to leave for the Shaolin monastery, *Shao-lin-sze* 少林寺, situated at the base of the *Sung-shan* 嵩山 range, near *Lohyang* 洛陽 (1). His first encounter with Bodhidharma has been related in the preceding article (2). The Great Patriarch became his teacher, gave him a new name, and before dying, appointed him his successor.

Shen-kwang 神光, remembering the words of Bodhidharma, who foretold he would meet with trials and suffering at the end of his life (3), set out travelling through the country, associating with the lowest and most debauched people (4). Those who met him said: "how is it that you who have abandoned the world, spend your days in rambling over the country?" — To which he genially replied: "what matters it to you; I cultivate my heart" (5). In the third year of *Wen-ti* 文帝, first emperor of the *Sui* 隋 dynasty, i.e. A.D. 593, the Prefect of *Kwan-ch'eng* 莞城, who conceived a dislike for his vagrant life, had him rudely beaten. *Shen-kwang* 神光 bore the punishment with great patience. A short time afterwards, he returned to his monastery, and died there A.D. 593, being then aged 107 years (6).

(1) At forty, after long and patient self-contemplation, he was sent to *Lohyang* 洛陽, by a vision, and there received from Bodhidharma the robe and bowl of the Patriarchate. Giles. Chinese Dictionary. p. 340.

(2) See Chinese Superstitions. Vol. VII. p. 428-429.

(3) Giles states that he got into trouble through the jealousy of a rival teacher. Chinese Biographical Dictionary. p. 341.

(4) He visited inns, taverns, tea-shops, gamblers' haunts, butchers' shambles, and other places of low repute. Giles. Chinese Biographical Dictionary. p. 340.

(5) That is, I endeavour to withdraw my thoughts from the world of sensations. All the principles of Buddhism are in the heart. To know it is all that is needful. Edkins. Chinese Buddhism. p. 163.

(6) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 13. Art. 4. p. 8-9.

The emperor, hearing that his death was caused by the cruelty of the Prefect, despatched a commission to inquire into the matter. The fact was abundantly proved, and *Wen ti* 文帝 resolved to dismiss the offending official, when he was informed that he had already been punished, as he died on the same day as the Buddhist monk.

2°. *Seng-ts'an* 僧璨. Died A.D. 606.—This venerable monk is held to be the third of the Chinese Buddhist Patriarchs (1). Little is known of his origin. In A.D. 535, he introduced himself to *Hwei-k'o* 慧可, and questioning him, said: "I am yet ignorant of the Law, and would like you to tell me what is a Buddhist monk". The patriarch replied: "the heart is Buddha; the Law and Buddha are all one. That is the treasure of the Buddhist monk" (2). The visitor grasped his meaning, and chose him henceforth for his teacher.

Hwei-k'o 慧可 gave him a new name, and called him *Seng-ts'an* 僧璨, that is "the monk who has the lustre of a gem". The patriarch esteemed him highly, expounded to him all the tenets of the Law, and when dying, appointed him his successor (3).

The "Contemplative School" have always admitted *Seng-ts'an* 僧璨 as the 3rd patriarch of Chinese Buddhism. Other Buddhists assign *Chi-kung* 誌公 (4) as the third patriarch. Owing to the general ignorance, which prevails among them, it is not surprising

(1) Johnston. Buddhist China. p. 87. — Giles. Chinese Biographical Dictionary. p. 638.

(2) To become Buddha, the heart must be free from all affections, not to love or hate, covet, rejoice or fear. To do and aim at nothing is to leave the heart. Edkins. Chinese Buddhism. p. 163.

(3) Giles states that he lived for more than 10 years in seclusion, especially during the persecution under the Northern *Chow* 周 dynasty. Chinese Biographical Dictionary. p. 638.

(4) *Chi-kung* 誌公. A native of Nanking, and said to have been found as a babe in a hawk's nest. He belonged to the school of Bodhidharma. The founder of the *Liang* 梁 dynasty was his devout follower, and allowed him to enter the palace at will. Giles. Chinese Biographical Dictionary. p. 649.

that they should confuse one with the other. Besides, *Chi-kung* 誌公 was contemporary with the three preceding patriarchs, having lived in the early part of the 6th century, and died A.D. 514.

III. Fourth and Fifth Chinese Patriarchs.

Tao-sin 道信 — *Hung-jen* 弘忍.

1°. *Tao-sin* 道信 (A.D. 580-651), is held to be the fourth of the Buddhist patriarchs of China (1). He was a native of *Ho-nei* 河內, and had for father *Sze-ma* 司馬. Being an unusually clever boy, he delighted in reading Buddhist books, and at the age of 14 presented himself to *Seng-ts'an* 僧璨, begging him to be accepted as disciple (2). At that time, a violent persecution assailed Buddhist monks and nuns. *Fu-yih* 傅奕 (3), historiographer to *Kao-tsu* 高祖, first emperor of the *T'ang* 唐 dynasty, resolved to abolish Buddhism and Taoism within the land, and petitioned the emperor to issue an edict ordering all monks and nuns to return to secular life. "Hell was made for such fanatics, exclaimed the famous teacher *Tsing-wan* 靜琬, joining at the same time his hands, and looking up to heaven".

Tao-sin 道信, upon meeting *Seng-ts'an* 僧璨, addressed him as follows: "I beg you to show me kindness, and deliver me from my chains".—"Who bound you, inquired the teacher?"—"Nobody has bound me, replied *Tao-sin* 道信".—"If nobody has bound you, why do you beg me to release you?" This reply was a flash of wisdom that penetrated deeply into the mind of *Tao-sin* 道信. He became forthwith the disciple of *Seng-ts'an* 僧璨, and heard the Law from his lips for 9 years (4).

(1) Giles. Chinese Biographical Dictionary. p. 716.—Johnston. Buddhist China. p. 87.

(2) This was in A.D. 594. Giles. Chinese Biographical Dictionary. p. 716.

(3) *Fu-yih* 傅奕 (A.D. 554-639) impeached Buddhism of being a foreign religion, breaking all ties between father and son, and contributing nothing to the public funds. The result was that severe restrictions were placed for a short time upon the teaching of this religion. Mc Gowan. Imperial History of China. p. 290.—Giles. Chinese Biographical Dictionary. p. 236.

(4) Giles. Chinese Biographical Dictionary. p. 716 (*Tao-sin*).

Seng-ts'an 僧璨, after testing him in various manners, found he had attained at last to a high degree of virtue. He then admitted him into the ranks of the Brotherhood, and gave him as a rule the following quatrain: "As a tiny seed must be sown in the ground, before it can bring forth fruit, still if it is not watered, it will never produce flowers".

In his zeal for religion, he is said never to have lain down for 60 years. He took up his abode near the "Bald-headed Hill", *P'o-t'eu-shan* 破頭山 (1), where he opened a large and famous school (2). In 643, he was invited to Court, and threatened with death, if he refused. Hereupon, he offered his neck to the envoy, and upon this being reported to the emperor, he was left in peace till the end of his life. Having appointed *Hung-jen* 弘忍 as his successor, he died A.D. 651.

2°. *Hung-jen* 弘忍 (A.D. 602-675). This monk is reputed the fifth patriarch of Chinese Buddhism (3). He was the bastard child of a young girl named *Chow* 周, of *Hwang-mei* 黃梅, in *Hupei* 湖北 (4). His mother was driven out by her parents, and reduced with her son to a state of beggary. Meeting *Tao-sin* 道信, one day, the patriarch recognized from his features, that he was destined to be his successor (5). "What is your name, inquired the patriarch?" — "My name, replied the boy, is not an ordinary one; I am named *Fuh* 佛 (Buddha)". — "Haven't you any other name, pursued *Tao-sin* 道信?" — "Yes, said the boy; my surname

(1) *P'o* 破, bare, denuded, bald. *T'eu* 頭, the head, the summit. *Shan* 山, a mountain, a hill. Hence the "Bald-headed Hill. Williams. Dictionary of the Chinese Language.

(2) In 624, he is said to have met the 5th patriarch, *Hung-jen* 弘忍. Giles. Chinese Biographical Dictionary. p. 716.

(3) Giles. Chinese Biographical Dictionary. p. 346. — Johnston. Chinese Buddhism. p. 87.

(4) Origins of Buddhist Patriarchs, *Fuh-tsu cheng-tsung* 佛祖正宗. Book I. p. 34.

(5) This was owing to the great knowledge of physiognomy possessed by the patriarch.

is *K'ung* 空 (Unreal)". The patriarch, knowing that he was to succeed him, proceeded forthwith to his home, and begged his mother allow the lad enter a monastery. The mother consented, and thus the boy accompanied *Tao-sin* 道信, who instructed him, gave him the habit, and changed his name to that of *Hung-jen* 弘忍, i.e. "Vast Endurance".

Towards the close of the reign of *Kao-tsu* 高祖, a bright light appeared in the grotto of the "Tuneful Stone", *Tseu-shih-tung* 奏石洞 (1), situated at the foot of the Fang Hill, *Fang-shan* 房山. The Buddhist teacher *Tsing-wan* 靜琬 had hidden in this place a manual of prayers, and closed the entrance with a large stone. *Seng-t'san* 僧璨 consulted frequently this work, and derived therefrom force and courage in the adversities that beset his life. The monk *Siao-yü* 蕭瑀 drew up a report of the above prodigy, and presented it to the emperor, begging him to cease persecuting Buddhism, and publish an edict allowing all dispersed monks to return to their monasteries (2).

Hung-jen 弘忍, wishing to choose a successor, assembled one day all his monks, over 700 in number, and bade them compose some verses (3). The favourite, *Shen-siu* 神秀, wrote on the wall the following lines: —

Man's body resembles the Bodhi tree (4);
His heart is like an unsullied mirror,
And should be constantly cleansed,
Lest dust should tarnish it.

(1) *Tseu* 奏, a song or tune, music of a certain part of a piece. *Shih* 石, a stone, a rock. *Tung* 洞, a cave, a grotto. Hence the "Grotto of the Musical or Tuneful Stone". Williams. Dictionary of the Chinese Language.

(2) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 13. Art. 7. p. 5.

(3) Giles. Chinese Biographical Dictionary. p. 346 (Hung-jen).

(4) *Bodhi Tree, or Pippala*. The sacred fig-tree, beneath which Buddha acquired knowledge and enlightenment. Cuttings carried to China are objects of reverence. See Chinese Superstitions. Vol. IV. p. 457. note 2. — Eitel. Sanscrit-Chinese Dictionary. p. 25.

Whereupon, *Hwei-neng* 慧能 came by night, and wrote alongside:—

There is no such thing as the Bodhi tree ;

There is no such thing as a mirror ;

There is nothing which has real existence (1),

How then can dust be attracted to it?

He thus triumphed over *Shen-siu* 秀神, and was chosen as the last Chinese patriarch. Then declaring that his doctrine was complete, *Hung-jen* 弘忍 withdrew from public gaze. He died A. D. 675.

(1) The unreality of all earthly phenomena is one of the chief tenets of Buddhism. The only thing that exists is change and transmutation. Monier Williams. Buddhism. p. 559.—Chinese Superstitions. Vol. VI. p. 158. note 1.

IV. Sixth Chinese Patriarch.

Hwei-neng 慧 (惠) 能 (A.D. 637-712).

1°. Biography gleaned from the Chronicles of Gods, *Show-shen-ki* 搜神記.

Hwei-neng 惠能 (1) is held to be the 6th, and last of the Chinese Buddhist patriarchs. His family name was *Lu* 廬. According to some writers he was born at *Puchow-fu* 部州府, in *Kwangtung* 廣東, while others hold he was a native of *Sinchow* 新州, in Northern China (2). After studying some time in a village school, he entered in early life a Buddhist monastery. Charmed with the beauty of the *Ts'ao-k'i* landscape, *Ts'ao-k'i-shui* 曹溪水 (3), he selected it as a site for himself and monks, and begged the owner to grant him a piece of land for that purpose. He required, added he, only as much as his habit could cover. The owner agreed to the request, whereupon *Hwei-neng* 惠能 laid his habit on the ground, and wonderful to say, it expanded out until it covered an area of 80 Chinese square miles. The present-day monastery on the Nanhwa Hills, *Nan-hwa-shan* 南華山, occupies the above site, and *Hwei-neng* 惠能, the 6th patriarch, abode there for several years, and died in the same place A.D. 712.

After his death, his corpse is said to have remained incorrupt (4), and even to exhale a sweet fragrance. The chest maintained its natural position, as if he still lived, and the skin appeared glossy and flexible. His habit and begging-bowl were taken to the North,

(1) *Hwei-neng* 惠能. The Chronicles of Gods, *Show-shen-ki* 搜神記, employ the character 惠, while the General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑, writes 慧, in designating this patriarch.

(2) Mayers. Chinese Reader's Manual. p. 137.—Giles. Chinese Dictionary. p. 545.—Chinese Superstitions. Vol. IV. p. 457.

(3) *Ts'ao-k'i* 曹溪. A mountainous place, on the borders of Kwangtung and Kiangsi. Mayers. Chinese Reader's Manual. p. 137.

(4) The corpse was probably lacquered, a practice which thoroughly accounts for its preservation. See Johnston. Buddhist China. p. 231.—Chinese Superstitions. Vol. VII. p. 244. note 3.



Hoei-neng et le dragon.

Hui-neng and the dragon.

but were later on restored to the monastery, where they may be seen at the present day.

In A.D. 1276, when the Mongol troops pursued *Ti-ping* 帝昺, last emperor of the Southern Sung dynasty, *Nan-Sung* 南宋, to the South, and defeated him in *Kwanglung* 廣東 (1), soldiers violated the tomb of the patriarch, and even went so far as to rip open the abdomen with a sword-thrust. On seeing that the heart and liver were still in a perfect state of preservation, they were filled with fear, and proceeded no further in their sacrilegious fury.

The relics of Hwei-neng comprise a rich mantle bestowed on him by the emperor *Hsüen-tsung* 宣宗 (A.D. 713-756), a begging-bowl made of precious wood, sandals of unknown material, 16 or 17 pages of the *Saddharma-Pundarika* (2), or Lotus of the Good Law, *Fah-hwa-king* 法華經, and parcels of Buddha's bones contained in a small coffer.

At the time that the patriarch lived, a dragon abode in a deep lake, and inflicted much injury on the inhabitants of the country. *Hwei-neng* 慧能 offered to assist them, and said: "you shall see the monster reduce in size". Hereupon, the dragon became smaller and smaller, and the patriarch received him in a bowl (3), which he placed in the monastery. In A.D. 1171, the dragon could still be seen there.

2°. Biography as found in the General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑 (4).

(1) The defeated Chinese General drove his wife and family into the sea, then taking the young emperor on his shoulders, he jumped in after them, and thus all perished in the waters. Mc Gowan. The Imperial History of China. p. 435.

(2) *Saddharma-Pundarika*. One of the canonical books of the Nepalese, and the standard classic of the Lotus School. See Chinese Superstitions. Vol. VI. p. 214. note 2.

(3) See Illustration n° 97, representing Hwei-neng and the dragon.

(4) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. A Taoist work, published in 1640. A 2nd edition was published in 1700, in 22 books; and a 3rd and revised one in 1787, in 39 books. Wylie. Notes on Chinese Literature. p. 223.

Hwei-neng 慧能 was the 6th of the Chinese Buddhist patriarchs, and descended from the *Lu* 廬 family. His parents were natives of *Fanyang* 范陽, but migrated to the South of the *Nanling* 南嶺 Range. They were extremely poor, and the boy had to cut firewood in a neighbouring forest, and sell it in the market, in order to support the family. While travelling to and fro, he heard a peasant recite some verses of the *Prajna-paramita* (1), or *Diamond Sutra*, *Kin-kang-king* 金剛經, and thus felt attracted towards the Buddhist Law. He then sought out a teacher, and proceeding to *Shaochow-fu* 韶州府, happened to meet there a Buddhist nun, called *Wu Tsin-ts'ang* 無盡藏, who recited the *Nirvana Sutra* (2), *Nieh-p'an-king* 涅槃經, without understanding its contents. *Hwei-neng* 慧能 endeavoured to explain it to her, and said: "I do not know the characters, but I understand the meaning". — "But how can you grasp the meaning without having learnt the characters, rejoined the nun?" — "The profound doctrine of Buddha is independent of all written script, replied the youthful aspirant". The nun, filled with admiration for his budding talent, summoned the temple folks to see such a prodigy. "I am seeking a teacher, said *Hwei neng* 慧能, and when I shall be fully instructed, I will return, and share with you my learning".

About A.D. 674, he set out for the *Ch'angloh Range*, *Ch'ang-loh-shan* 昌樂山, where he met the monk *Chi-yuen* 智遠, who lived in a cave of the *Western Hill*, *Si-shan* 西山. The latter sent him to the *Monastery of the Yellow Prune Hill*, *Hwang-mei-shan-sze*

(1) *Prajna-paramita*. This may be translated "Transcendental Wisdom". It contains 120 volumes, translated by *Hsüen-tsang* 玄奘, A. D. 661. Edkins. *Chinese Buddhism*. p. 186, and 279. — Beal. *Buddhism in China*. p. 38. — *Chinese Superstitions*. Vol. VII. p. 367. note 3.

(2) *Nirvana Sutra*. An early Buddhist work, translated into Chinese about A. D. 170, by Chitsin, a monk from the country of the *Getæ* nation. Edkins. *Chinese Buddhism*. p. 108.

黃梅山寺 (1), situated at *K'i-chow* 蘄州, in *Hupeh* 湖北, and recommended him to *Hung-jen* 弘忍, the 5th patriarch. "What is your native place, and why do you come here, inquired the patriarch?" — "I am a native of the country beyond the Nanling Range, *Nan-ling* 南嶺 (2), replied the aspirant, and I hope one day to become a Buddha". — "How can such folks as those of your native place become Buddhas, rejoined *Hung-jen* 弘忍?" — "There are Northerners and Southerners, replied the aspirant, but Buddha's doctrine is the same for all". *Hung-jen* 弘忍 perceived that the lad was intelligent, and so he received him into the monastery. He was at first applied in husking rice. *Hwei-neng* 慧能 worked day and night during eight full months at this menial task (3). His teacher, seeing that he had attained to a high degree of virtue, gave him the habit, and commenced to instruct him in all the tenets of the Law.

The following night, *Hwei-neng* 慧能 repaired to the patriarch's cell, and begged him add to the favours already conferred, a magic formula, and the begging-bowl of a perfect monk. *Hung-jen* 弘忍 complied with his request, and told him keep these two objects secret from the other monks. A short time afterwards, the patriarch sent him to the South, ordering him to recruit there some disciples, and teach the principles of the Law. He had not, however, proceeded far on the way, when a party of aspirants, armed with knives, fell upon him. These were jealous of his advancement, and wanted to take revenge upon him. *Hwei-neng* 慧能, seeing he could not resist them successfully, had recourse to the following device.

(1) Monastery of the Yellow Prune Hill, *Hwang-mei-shan-sze* 黃梅山寺. *Hung-jen* lived here, and *Hwei-neng* placed himself under his direction, in order to be initiated in the true doctrine. *Chinese Superstitions*. Vol. IV. p. 457.

(2) *Nan-ling* 南嶺, or *Nan-shan* 南山, i.e., the Southern mountain range, which separates the province of *Kwangtung* 廣東 from that of *Hunan* 湖南.

(3) About 670, *Hwei-neng* 慧能 came to *Hung-jen* 弘忍, from *Sinchow* 新州, in *Kwangtung* 廣東, and was set to menial work. Giles. *Chinese Biographical Dictionary*. p. 346 (*Hung-jen*)

Divesting himself of his habit, he placed it, together with his begging-bowl, on a large flat stone, and bade them remove both, if they could. The novices exerted all their endeavours, but in vain (1). They also tried to break the stone, but failed again. Hereupon, they allowed him proceed on his journey. Soon afterwards, he reached *Hwai-chow* 懷州, crossed the *Ngai-ling Range*, *Ngai-ling-shan* 愛嶺山, and took up his abode in a cavern on one of the hill-tops. This place is called the "Grotto of the 6th Patriarch", even down to the present day.

Four years later, he set out for the *Fungmeu Hills*, *Fung-meu-shan* 馮茂山, and in A.D. 676 (2), crossed the Southern Sea, meeting there the famous teacher *Yin-tsung* 印宗, in the *Fahsing monastery*, *Fah-sing-sze* 法性寺. One evening, as they were enjoying the cool breeze on the balcony, the wind agitated the banner, that floated beside the great gate. Hereupon, the two monks commenced to discuss whether it was the wind or the banner that moved, without being able to agree with each other. All of a sudden, *Hwei-neng* 慧能 said to *Yin-tsung* 印宗: "it is neither the wind nor the banner that moves, but the heart that beats". *Yin-tsung* 印宗, struck with this ingenious reply, introduced the visitor to the community, and begged them salute the new Buddha, who came to abide among them.

Hwei-neng 慧能 returned to *Ts'ao-k'i* 曹溪, and lived in the *Paolin monastery*, *Pao-lin-sze* 寶林寺 (3), where he instructed in the Law more than a thousand disciples.

(1) The magic formula, which *Hung-jen* 弘忍 gave him, seems to have contributed towards this wonderful effect, and warded off the danger that threatened his person.

(2) In 676, he appeared at a temple in Canton, and devoted himself to teaching the principles of Bodhidharma. Giles. Chinese Biographical Dictionary. p. 545.

(3) This was the monastery, which he originally constructed for himself and monks. It was situated on the borders of *Kwangtung* 廣東 and *Hunan* 湖南.

In A.D. 705, the emperor sent an envoy to invite him to Court, but he excused himself on the plea of old age (1). This was, however, done in such exquisite good form, that the official described him as a man deserving all praise. On hearing these words, the emperor ordered to send him an embroidered mantle, a monk's begging-bowl, and several other costly presents.

At this period, *Shen-siu* 神秀 (2), his contemporary, whom he defeated in a literary contest, was also considered as the 6th Buddhist patriarch of China. It is for this reason, that some people call *Hwei-neng* 慧能 the patriarch of the South, and *Shen-siu* 神秀 the patriarch of the North. The latter in early youth was a Confucian scholar, and obtained the B.A. degree, but subsequently became a Buddhist monk. He was a native of *Wei-shi-hsien* 尉氏縣 (3).

Hwei-neng 慧能 is considered the real founder of Vegetarian Sects, *Ch'ih-su-kiao* 喫素教, already described in Volume IV. p. 456-463, of this series. Every member of this Society vows never to eat animal food, and subsist only on a vegetable diet while he lives. Adherents of the sect are also *Amidists*, and constantly invoke *Amitabha*, hoping thereby to reach the Western Paradise after their death (4).

The patriarch had a large following of disciples, several of whom are honoured in Buddhist temples down to the present day. The most famous are *Hwai-jang* 懷讓, who resided at *Nan-yoh* 南嶽, or the Southern Sacred Mountain, in *Hunan* 湖南. He is sometimes described as the 7th patriarch (5). He died A.D. 744,

(1) Giles. Chinese Biographical Dictionary. p. 545.

(2) *Shen-siu* 神秀. See on this disciple. Chinese Superstitions. Vol. IV. p. 457; Vol. VII. p. 314-316; p. 438-439.

(3) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 14. Art. 3. p. 9; Art. 4. p. 1-2. — Chinese Superstitions. Vol. VII. p. 314-316.

(4) See Chinese Superstitions. Vol. IV. p. 458 (Vegetarian Sects).

(5) He was regarded by his disciples as an incarnation of *Kwan-yin* 觀音. Johnston. Buddhist China. p. 88 (Buddhist Schools and Sects in China).

and was succeeded by the patriarch Ma, *Ma-tsu* 馬祖 (1), commonly known as *Tao-yih* 道一 (died A.D. 788). Other distinguished disciples are *Hsing-sze* 行思, *Shih-t'eu* 石頭, and *Hsi-ts'ien* 希遷. *Ma-tsu* 馬祖 and *Shih-t'eu* 石頭 were themselves founders of special schools.

Hwei-neng 慧能 declined to nominate a successor in the patriarchate (2), as the doctrine was already well established in China, and thus the series of the Chinese Buddhist patriarchs closes at his death, which took place A.D. 712 (3). Henceforth, the "Contemplative Schools" separated into 2 branches, the Northern and the Southern (4). Between both, rivalry grew up, while individualism increased to an alarming extent, thus giving rise to endless divisions, which have weakened the influence and prestige of Chinese Buddhism down to the present day.

(1) *Ma-tsu* 馬祖, or *Tao-yih* 道一. Of his personal appearance strange things are told. He walked like an ox, had eyes like a tiger, a tongue that reached beyond the tip of his nose, while a Buddhistic wheel was imprinted by Nature on the soles of his feet. Johnston. *Buddhist China*. p. 88-89.

(2) He named no successor in the apostolate, and the begging-bowl of Bodhidharma, which had been transmitted from patriarch to patriarch, was buried beside him. Mayers. *Chinese Reader's Manual*. p. 137. — Giles. *Chinese Biographical Dictionary*. p. 545. — Johnston. *Buddhist China*. p. 87. — Edkins. *Chinese Buddhism*. p. 159.

(3) The 3 cities, which had been his favourite places of abode, contested the honour of receiving his remains, but he was finally interred at *Ts'ao-k'i* 曹溪. Mayers. *Chinese Reader's Manual*. p. 137.

(4) See *Chinese Superstitions*. Vol. VII. p. 314. note 3.

ARTICLE XXI.

THE GREAT BUDDHIST SAINT

Ta-sheng 大聖 (A.D. 627-710).

In A.D. 705, as the Dowager-Empress Wu, *Wu-heu* 武后, was deposed (1), and *Chung-tsung* 中宗, of the *T'ang* 唐 dynasty, proclaimed emperor, the Buddhist teacher, *Seng-k'ia ta-shi* 僧伽大師, arrived from India. He was a native of the West, *Si-yuh* 西域 (2), and bore in the eyes of the public the name of *Ho* 何 (3). This Hindu monk abode at first in the Lungshing monastery, *Lung-hsing-sze* 龍興寺, at *Hwai-ngan* 淮安, but later on he went to *Lin-hwai-hsien* 臨安縣, then a district city dependent on *Sze Chow* 泗州, in *Nganhwei* 安徽. Here, he begged the inhabitants to grant him a piece of land for the erection of a monastery, and to this they kindly agreed. As work was being carried on, the lay helpers, *K'ia-lan* 伽藍, unearthed a stone slab, which belonged to the monastery of "Copious Incense", *Hsiang-tsih-sze* 香積寺, and also a golden statue bearing the inscription "Buddha the world-illuminating king", *P'u-chao-wang-fuh* 普照王佛 (4).

(1) *Wu-heu* 武后, or *T'ien-heu* 天后 (A.D. 684-705). The Dowager Wu, or Heavenly Queen, usurped the throne on the death of *Kao-tsung* 高宗, and reigned for 20 years, clad in Imperial robes and offering the annual sacrifices to heaven. She tried to spread the belief that she was the Supreme Being. Despotic, harsh, vindictive and cruel, she was at last deposed A.D. 705, and the rightful heir, *Chung-tsung* 中宗, placed on the throne. Mc Gowan. The Imperial History of China. p. 306. — Giles. Chinese Biographical Dictionary. p. 882.

(2) *Si-yuh* 西域. From *Si* 西, the West, and *Yuh* 域, a frontier, a country, a far off territory. Hence a foreign country to the West of China, probably Khoten or Turkhara. See Beal. Buddhist Literature in China. p. 28. — The New China Review, July 1919. p. 292.

(3) He may have accompanied the monk *I-tsing* 義淨, who returned from India to China A.D. 695, bringing with him 400 Sutras, an image of Indra and 300 relics. Giles. Chinese Biographical Dictionary. p. 349.

(4) See Chinese Superstitions. Vol. VII. p. 313-314.

Meanwhile the heir-apparent being killed in battle, *Chung-tsung* 中宗 summoned to the palace the Hindu monk, and begged him perform the funeral rites for the soul of the deceased prince. An Imperial carriage was placed at his disposal, and bore him to *Lohyang* 洛陽, where he was received with the honour due to his rank. The emperor even conferred on him the honorary title of State Preceptor, *Kwoh-shi* 國師 (1).

During his stay at *Lohyang* 洛陽, he abode in the “Luck-procuring monastery”, *Tsien-fuh-sze* 薦福寺 (2). Here, another monk called *Wan-hwei* 萬迴, invited by the Empress-Dowager Wu, *Wu-heu* 武后, also resided. *Wan-hwei* 萬迴 treated the foreign visitor with great respect and honour, but the latter, addressing him, said: “there is no need of your remaining in this monastery, you may leave if you like”. *Wan-hwei* 萬迴 bowing, received this gentle hint with subdued courtesy, but preferred remaining. The Indian monk was assigned a special cell (3), and strange things were said about him. On the summit of his head existed a hole, which he closed during the day with cotton-wool. When night set in, he removed the wadding, and forthwith a sweet fragrance escaped, and perfumed all the rooms. At sunrise, the perfume vanished, and seemed, as it were, to enter anew the hole in his head. Water, in which he washed his feet, was eagerly sought after, and patients who drank it were all cured.

At this period, a severe drought afflicted the country, and the emperor begged the foreign monk to relieve the people in their

(1) *Kwoh* 國, a state, a kingdom. *Shi* 師, a teacher, a Sage. Hence “State Preceptor”, a high nominal office in ancient times. Williams. Dictionary of the Chinese Language.

(2) *Tsien-fuh-sze* 薦福寺. From *Tsien* 薦, to present, to offer, to procure. *Fuh* 福, happiness, prosperity. *Sze* 寺, a Buddhist monastery. Hence the “Luck-bearing or luck-procuring Monastery”. Williams. Dictionary of the Chinese Language.

(3) This happened in A.D. 708. The New China Review, July 1919, p. 293 (Le Grand Pèlerinage Bouddhique de Lang-chan).



Le bonze Ta-cheng.

The bonze Ta-sheng.

The Great Buddhist Saint 大聖.

distress. *Seng-k'ia* 僧迦 sprinkled the ground with lustral water, which he drew from a phial (1), and forthwith rain fell in abundance. To thank him for such a favour, the emperor wrote a special inscription for his monastery at Linhwai, *Lin-hwai-sze* 臨淮寺, but the monk begged him change it into that of "Buddha the world-illuminating king", *P'u-chao-wang-fuh* 普照王佛. The character *Chao* 照, forming part of the honorary titles of the Empress, could not be used (2), so it was exchanged for that of *Kwang* 光, meaning "brilliant". The emperor wrote out with his own hand the corrected inscription, which now read *P'u-kwang-wang-sze* 善光王寺, the "monastery of the world-enlightening king".

In A.D. 710, the foreign monk had grown old, so seating himself cross-legged in Indian fashion, he expired within the walls of the "Luck-bearing monastery", *Tsien-fuh-sze* 薦福寺. This happened on the 12th day of the third month (3). The emperor ordered his corpse to be embalmed, and exposed in the temple to the veneration of the public.

No sooner, however, was the corpse placed in the shrine, than a strong wind arose, and shed on all sides a foul stench. The Court officials represented to the emperor, that in all likelihood, the monk wished after his death to be taken to his former monastery in *Lin-hwai-hsien* 臨淮縣. *Chung-tsung* 中宗 accepted the suggestion, provided that such was the real desire of the monk.

(1) When living at *Lin-hwai* 臨淮, he was wont to travel about, bearing in his hand a willow-branch and a phial of water. With the branch, he sprinkled some of the water on the land and crops, and this was deemed to call down blessings upon them. *The New China Review*, July 1919. p. 292, and 296.

(2) Characters that form 'part of the name of an emperor or empress are taboo, and hence may not be used by common folks.

(3) All agree as to the date of his death A.D. 710. He was then aged 83 years, 53 of which he spent in China. *The New China Review*, July 1919. p. 292, and 295.

Scarcely had he resolved in his mind to take this step, than an agreeable fragrance filled the place. This was taken as an expression of the deceased monk's mind.

In the 5th month, his mortal remains were transported to *Lin-hwai-hsien* 臨淮縣, and the emperor had a tower erected there to commemorate the life and work of the great monk (1). His Majesty then inquired of *Wan-hwei* 萬迴 who this extraordinary man was. To whom, *Wan-hwei* 萬迴 replied, and said: "he was none other than an incarnation of *Kwan-yin* 觀音" (2).

The first volume of the "Chronicles of Gods", *Show-shen-ki* 搜神記, describing this monk, gives a rather different account of the above story, though it agrees on the main points.

According to the writer, this monk was an incarnation of *Kwan-yin* 觀音, but arrived in China during the reign of *Kao-tsung* 高宗 (A.D. 650-681), the emperor who preceded *Chung-tsung* 中宗 (3). His death occurred on the 3rd day of the third month A.D. 710. The whole legend of his life and death seems to be a faulty abridgment of the story related in the General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑.

One of the most famous shrines, dedicated to this Indian monk, is found on the "Wolf Hill", *Lang-shan* 狼山, 5 miles South-West of *T'ung Chow* 通州, in North Kiangsu 江蘇. Thousands of pilgrims flock annually to this sacred place. In the neighbouring villages scattered over the plain, there are other temples, but of

(1) De par ordonnance Impériale, tous les mandarins durent assister à la levée du corps, et le conduire avec honneur jusqu'aux portes de la capitale. A Lin-huai, il fut déposé sous un stupa érigé pour le recevoir. The New China Review, July 1919. p. 295.

(2) The willow-branch and phial, which this monk constantly bore, are well-known symbols of *Kwan-yin* 觀音. See Chinese Superstitions. Vol. VI. p. 228-229.

(3) As he died in 710, at the age of 83, and lived in China 53 years, he must, according to this writer, have reached the country in A.D. 657. The New China Review, July 1919. p. 292.

smaller size, and more or less connected with the principal one erected on the "Wolf Hill", *Lang-shan* 狼山.

Local legends, handed down from generation to generation, but differing in a few details from the above story, are current among the people, hence it is easy to understand how the original facts have been sometimes modified, and embellished with strange marvellous deeds. Among these, the following deserves to be related.

The great Buddhist Saint, *Ta-sheng* 大聖, lived in a temple situated in the large village of *Si-k'ei* 西岐, beyond the Grand Canal. One fine morning, he left the monastery, bearing on his shoulders two shelves of a steamed-bread basket, *Mo-lung* 糜籠 (1), and proceeded on the way to *Lih-fah-k'iao* 立發橋, a village lying about 14 miles North-West of *Jü-kao* 如皋, in North *Kiangsu* 江蘇. On reaching the stone-crossing which spanned the canal, he inquired whether the bridge could bear him up. The people laughed at his ingenuity, and said that hundreds of pedestrians crossed it every day, and never doubted of its strength. The monk set out to cross it, but on reaching the central arch, the span began to yield, and threatened to collapse. Hereupon, relates the legend, the Goddess *Kwan-yin* 觀音 appeared floating on the water (2), and supported with her hand the tottering arch, until the monk passed over it in safety. He had, however, no sooner reached the other side than the bridge collapsed, and since that day, it had been impossible to rebuild it.

The Hindu monk, on reaching the «Wolf Hill», *Lang-shan* 狼山, begged the inhabitants of the country to grant him a site,

(1) *Mo* 糜, steamed-bread loaves, as used in certain parts of China. *Lung* 籠, a frame, an open basket. This instrument is a kind of oval basket, with a row of shelves, upon which the bread-loaves are placed, and then steamed in the vapour of boiling water. The monk departed, bearing on his shoulders what seemed to be two shelves of the above instrument.

(2) For merciful purposes, *Kwan-yin* 觀音 may assume various forms, and proceed to all parts of the world, to bear assistance and rescue suffering mortals. Chinese Superstitions. Vol. VI. p. 204, and 206.

on which he could erect a monastery. Such, according to local tradition, was the origin of this famous shrine, which attracts annually thousands of pilgrims from the neighbouring towns and villages.

But the inhabitants of *Si-k'i* 西岐, on examining the tower built near the monastery of the place, perceived that it lacked its two upper stories. They thus understood that the 2 shelves of the steamed-bread basket, *Mo-lung* 饅籠, observed on the shoulders of the monk, were the 2 stories of their tower, and beneath this enormous weight, it is not surprising that the bridge should yield, and collapse into the stream.

The Wolf-Hill Shrine in 1912.

Lang-shan 狼山 (1).

A Buddhist pilgrimage to the Wolf Hill shrine, *Lang-shan* 狼山, takes place annually, and attracts thousands of worshippers to this hallowed spot. Travellers, who proceed up the Yangtze, may see as they approach *T'ung Chow* 通州, five hills standing out in the midst of the plain. Situated to the South-West of the city, they form a semicircle, of which the river may be considered as the chord. In former times, they were high cliffs beaten by the waves of the sea, but from which it withdrew, leaving them standing in the alluvial plain (2).

(1) The Wolf Hill, *Lang-shan* 狼山. So called because of its form, which resembles that of a wolf sitting on its hind legs, and raising the head aloft. An old legend gives another reason, and states it was formerly inhabited by a white wolf, from which the Hindu monk, Ta-sheng 大聖, delivered the country. The New China Review, March 1919. p. 44 (Le Grand Pèlerinage Bouddhique de Lang-chan).

(2) *Lang-shan* 狼山 was first connected with the continent in the 11th century. The alluvial deposit then formed was subsequently wrecked by the Yangtze in the 16th century. Other deposits were again formed in the 18th century, thus finally linking it with the rest of the promontory. The New China Review, March 1919. p. 50-51.

The first of these is commonly known as Camp Hill, *Kün-shan* 軍山. Here, *Wang Chao-ying*, head of the Vegetarian Society, promised the Long-haired rebels, *Ch'ang-mao* 長毛, that he would meet them on an appointed day, with 1500 of his followers, and deliver over to them the whole country North of the Yangtze. Two bonfires, lighted on the summit of the hill, were to be the signal to advance. The officials, however, discovered the plot, and the Venerable Elder was beheaded in punishment for his treachery (1).

The second hill is called the Sword Hill, *Kien-shan* 劍山, from its rocky aspect, and its abrupt slope towards the Yangtse river, while a sharp peak, resembling an upturned sword, rises high in the air (2).

The third hill is that of the Wolf, *Lang-shan* 狼山. It occupies the centre of the semicircle, and according to the Annals of T'ung Chow, *T'ung-chow-shi* 通州史, rises to a height of about 500 feet. Its North-Eastern side has still the shape of an abrupt cliff, against which the waves of the sea spent their fury during long ages. Nowadays, connected with the continent, it has become a favourite resort for sea-fowl and eagles. Lofty pines crown its summit, overtopped by the roof of Ta-sheng's shrine, and a high square tower, whence the eye can wander over the vast plain stretching out to the North-West, and the majestic course of the Yangtze, rolling its mud-laden waters to the sea.

A whole village, composed of petty craftsmen, costermongers, and eating-house keepers (3), has sprung up in the narrow gorge, which separates Wolf Hill, *Lang-shan* 狼山, from that of the

(1) This happened on the 14th July, 1863 (Letters of the Shanghai Jesuit Mission, n^o 506). — *New China Review*. March 1919. p. 45.

(2) Like the Wolf Hill, *Lang-shan* 狼山, that of the Sword was finally connected with the continent in the 18th century. *New China Review*. March 1919. p. 48.

(3) All these are retainers of the shrine, and in the pilgrim season, cater to the needs of the thousands of devotees who throng to the place, *New China Review*. February 1920. p. 45-46.

sword, *Kien-shan* 劍山. In the centre of this village is found the large gateway, leading up to the seven temples, erected on the slopes of the hill. A series of steps cut into the rock, and rest-places, lead from one temple to another, and thus the pilgrims can visit each in turn, as they wend their way up to the hill-top.

Here stands the large temple erected to the Hindu monk *Ta-sheng* 大聖. Before reaching it, the pilgrim passes through a small outer shrine, in which are found the images of Maitreya, *Mi-leh-fuh* 彌勒佛 (1), the Future Buddha; and Veda, *Wei-t'o* 韋馱 (2), both official protectors of Buddhism.

On each side of the doorway are the large and warlike figures of the 4 Maharajas, or Diamond kings, *Sze-ta Kin-kang* 四大金剛 (3), who protect Buddhist temples from the attacks of evil spirits.

Crossing the first courtyard, the pilgrim enters the shrine containing the Buddhist Triad, Samantabhadra, *P'u-hsien* 普賢; Manjusri, *Wen-shu* 文殊 (4), and Sakyamuni, *Shih-kiah-fuh* 釋迦佛, whose large images are exposed on the principal altar. Further down are the images of Li, the Tower-bearer, *T'o-t'ah-li* 托塔李 (5), and Veda, *Wei-t'o* 韋馱. On the inner side of the altar is found a statue of *Kwan-yin* 觀音, surrounded by a host of genii and demi-gods, who worship her in her shrine.

Ranged along the wall are the 18 Lohans, *Shih-pah Lo-han* 十八羅漢, already described in the present volume, to which the reader is referred (6).

(1) Maitreya, *Mi-leh-fuh* 彌勒佛, generally known as the «Laughing Buddha», *Siao-fuh* 笑佛. See Chinese Superstitions. Vol. VI. p. 103-105.

(2) *Wei-t'o* 韋馱. See on this tutelary genius. Chinese Superstitions. Vol. VII. p. 317-323.

(3) The Four Maharajas or Diamond kings 四大金剛. See Chinese Superstitions. Vol. VII. p. 394-399.

(4) See on Samantabhadra and Manjusri. Chinese Superstitions. Vol. VI. p. 126-129.

(5) *Li*, the Tower-bearer. See Chinese Superstitions. Vol. VI. p. 17.

(6) *The 18 Lohans*. Chinese Superstitions. Vol. VII. p. 332-387.

Other shrines of lesser importance are found higher up on the slope of the hill. Principal among these are that of *Chun-t'i* 準提 (1), another dedicated to *Ti-tsang-wang* 地藏王 (2), and a third to *Kwan-yin* 觀音 (3).

At last the pilgrim reaches the summit of the hill. Here, vendors of superstitious objects, statues, pictures, small padlocks, amulets, written charms, incense-sticks, and red candles ply their trade on all sides, thus inviting visitors to purchase some of their wares, before reaching the large temple dedicated to the Great Saintly Monk, *Ta-sheng* 大聖.

A terrace, bordered by a stone-railing, extends in front of the temple. Beside the entrance are the well-known gatekeepers or *K'ia-lan* 迦藍, and the tutelary god Veda, *Wei-t'o* 韋馱.

The inner temple comprises three parts 1° An Outer Hall containing the images of Amitabha, *O-mi-t'o-fuh* 阿彌陀佛, the God who leads to the Western Paradise; and that of the Yangtze river Genius, *Wu-tze-sü* 伍子胥 (4). Two side-altars are dedicated to the Goddess that cures sore eyes, *Yen-kwang Niang-niang* 眼光娘娘 (5), and the Immortal *Eul-lang* 二郎 (6), nephew of the Pearly Emperor, *Yuh-hwang* 玉皇, supreme god of the Taoist sect.

2° The Central Hall. Between this and the Outer Hall is the Pond of Peaceful Water, *Shui-p'ing-ch'i* 水平池, into which

(1) *Chun-t'i* 準提, Hindu Goddess of the Dawn. Chinese Superstitions. Vol. VII. p. 303-311.

(2) *Ti-tsang-wang* 地藏王, the Over-Lord of Hades. See Chinese Superstitions. Vol. VII. p. 235-249.

(3) *Kwan-yin* 觀音, the Chinese Goddess of Mercy. See Chinese Superstitions. Vol. VI. p. 200-233.

(4) *Wu Tze-sü* 伍子胥, Minister of State in the time of the Wu kingdom, *Wu-kwoh* 吳國, A.D. 250. It comprised all Chekiang, part of Kiangsu, and extended West to the P'oyang Lake. Williams. Dictionary of the Chinese Language. — Mayers. Chinese Reader's Manual. p. 255.

(5) *Yen-kwang Niang-niang* 眼光娘娘, or the Goddess that cures sore eyes. See Chinese Superstitions. Vol. V. p. 576, 6th day; p. 583, 20th day.

(6) *Eul-lang* 二郎. See Chinese Superstitions. Vol. V. p. 592, 26th day.

visitors cast a few small coins for the benefit of wandering souls. Within the hall itself is the image of *Ti-tsang-wang* 地藏王, the Over-Lord of Hades, and deliverer of souls from the Buddhist Naraka, or earth-prison, *Ti-yuh* 地獄. This statue is enthroned at the foot of the great square five-storied tower, which overtops the temple, and is visible for miles around. To the East and South extends the vast alluvial plain, dotted with countless villages, gardens and verdant crops, undulating beneath the soft breeze, like the waves of the great river which formerly covered the whole region.

To the West, may be seen the Yangtze, studded with islets and sandbanks, while on the broad surface of its waters ply steamers, junks, and small craft, bearing to and fro the produce of East and West.

3° The Inner or Great Hall, access to which is obtained through a porch which opens beneath the tower. The pilgrim then ascends a steep stairway of 20 steps, each 25 feet wide. In the temple is a large statue of the Hindu Saint, *Ta-sheng* 大聖. Wearing a golden crown, and a squalid yellow mantle, it is placed in a dark recess of the wall. The altar is surrounded by 12 Buddhist Worthies in most eccentric postures (1), while lower down are the fierce figures of the 4 Maharajas, each bearing his respective symbol.

The hideous ugliness of all these pictures, the unsavoury fragrance of incense, the smell of burnt oil, the dim light of the vegetable-wax candles, all combine to impress the visitor with a mixed feeling of horror and repulsiveness. At the time of the annual pilgrimage, 20,000 villagers, and a good number of literati from the surrounding country, throng to this shrine, offer incense, bow before the statue, and beg the nameless monk 2 to hear their prayers, and bless them in the daily pursuits of life.

(1) See pictures of these 12 Buddhist Worthies. Vol. VI. Illustrations 21-32. p. 124-133.

(2) His Indian name is unknown. When requested to give it, he stated he was called *Ho* 何, and said he came from the country of *Ho* 何. The New China Review. July 1919. p. 292.

ARTICLE XXII.

THE BUDDHIST MONK CHI-KUNG 誌公

ALSO KNOWN AS PAO-CHI 寶誌 (A.D. 425-514).

What is worthy of being recorded in the life of this Buddhist monk may be summed up in the following sketch. A native of *Nanking* 南京, he is said to have been found as a babe in a hawk's nest (1). His surname was *Chu* 朱. In early life, he entered a Buddhist monastery, and was trained in the principles of Bodhi-dharma's School. In 465, he adopted a roving career, going from place to place preaching the Law. The people believed he was endowed with magic and prophetic powers, and could appear in several places at the same time (2). *Wu-ti* 武帝, of the *Liang* 梁 dynasty, admired him much, and allowed him enter the palace at will. Some Buddhists consider him as the Third Patriarch, but as stated above, this dignity is more generally ascribed to *Seng-ts'an* 僧璨 (3).

The work entitled "General Mirror of Gods and Immortals", *Shen-sien t'ung-kien* 神仙通鑑 (4), adds to the above the following details, most of which are of a purely legendary character. In the last year of the reign of *Wen-ti* 文帝, of the *Liu-Sung* 劉宋 dynasty (A.D. 424), an ancient disciple of Sakyamuni experienced the desire of being reborn, in order to preach the Law to mortals. Instead, however, of entering the womb of a mother, he preferred

(1) *Chi-kung* 誌公. See Chinese Superstitions. Vol. VII. p. 434. note 4. — Giles. Chinese Biographical Dictionary. p. 618-619.

(2) Giles. Chinese Biographical Dictionary. p. 619.

(3) Chinese Superstitions. Vol. VII. p. 434 (*Seng-ts'an* 僧璨).

(4) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. A Taoist work, published in 1640. A 2nd edition was published in 1700, in 22 books; and a 3rd and revised one in 1787, in 39 books. Wylie. Notes on Chinese Literature. p. 223.

adopting the form of a babe (1). It was under this disguise that he appeared at *Tungyang-chen* 東陽鎮, and concealed himself in the nest of a hawk built on a lofty tree in the forest.

An old woman, named *Chu* 朱, happened at that time to go to the forest for the purpose of gathering firewood. Hearing the cries of the babe, she approached, and having rescued him (2), brought him to her home.

At the early age of 7, he entered the Buddhist monastery of *Tao-lin*, *Tao-lin-sze* 道林寺, at *Chung-shan* 鍾山. Here, he took the religious name of *Pao-chi* 寶誌, and was fully instructed in the Law, and the duties of a contemplative monk.

In A.D. 465, having reached the age of 40, he adopted a roving life (3), going about from village to village, his hair falling down abundantly on his shoulders, barefooted, and leaning on a pilgrim's staff, to which were attached a mirror, a pair of scissors and two silk tassels. During his perigrinations, he was endowed with the marvellous power of speaking several languages, and could appear in several places at the same time (4).

In A.D. 479, being then aged 54 years, he developed extraordinary magical powers (5), and could remain several days without food, while at the same time he predicted various future events. The people of the entire country, and even the literati, held him in high esteem.

About 483, *Wu-ti* 武帝 (6), of the *Ts'i* 齊 dynasty, heard of

(1) See on metempsychosis, and how the soul is re-incarnated in various successive forms. *Chinese Superstitions*. Vol. I. p. 136-137.

(2) How she succeeded in doing so is not related in the legend.

(3) Giles. *Chinese Biographical Dictionary*. p. 618-619.

(4) *Mirror of Gods and Immortals*, *Shen-sien t'ung-kien* 神仙通鑑. Book 13. article 1. p. 3; article 2. p. 1. — Giles. *Chinese Biographical Dictionary*. p. 619.

(5) See on the magical powers of Arhats. *Chinese Superstitions*. Vol. VII. p. 335; p. 344, note 2; p. 361, note 3; p. 385-387.

(6) Buddhism made great progress during the reign of this emperor. Mc Gowan. *The Imperial History of China*. p. 220.



Portrait de Tche-kong d'après une illustration du Cheou-chen-ki.
Picture of Chi-kung, from a drawing by Show Shen-ki.

the famous monk, and the wandering life which he led throughout the country. Suspecting that he so acted in order to deceive the people, he had him seized and cast into prison at *Nanking* 南京, then known as *Kien-k'ang* 建康. On the following morning, the monk was seen walking in the streets of the city, while at the same time, he seemed solidly chained within the prison walls (1). He even spoke and said to the jailer: "somebody has brought me food in a golden platter; go to the gate and fetch me the dish".

The Heir-Apparent, *Wen-hwei* 文惠, and an Imperial prince of the reigning dynasty, provided also for his material needs.

The Governor of *Nanking* 南京, called *Lü Wen-hsien* 呂文顯, deemed it his duty to inform the emperor of these extraordinary things, whereupon the monk was delivered from prison, and transferred to a secluded place to the rear of the palace, where he was carefully watched, in order to hinder him from wandering anew through the streets.

One day, the emperor had him summoned to his private garden, *Hwa-lin-yuen* 華林園. *Chi-kung* 誌公 arrived wearing 3 caps on his head, though it was then Summer (2), and the full warm season. A short time afterwards, the emperor died, and was soon followed by the Heir-Apparent, and a Court grandee named *Yü Chang-wang* 豫章王. It was then understood why the monk presented himself wearing 3 caps on the head.

On another occasion, as he crossed the threshold leading to his room, he raised his robe, and said: "here there will soon be blood that will soil my garments". A short time afterwards, the corpse of *Yuh-lin* 鬱林 was brought into the palace. He had been recently murdered, and blood flowing from the wounds in his neck, fell exactly on the spot indicated by *Chi-kung* 誌公. This was another proof that he read into the future.

(1) Buddhism delights in the marvellous, but the critical writer cannot accept its legends as reliable historical truth.

(2) In China, only those who are ailing or unwell, wear a cap in the extreme heat of the Summer-time.

When *Wu-ti* 武帝 (1), founder of the *Liang* 梁 dynasty, ascended the throne, A.D. 502, he issued an edict stating that *Chi-kung* 誌公 could not be classed as an ordinary mortal, and hence it was needless to keep him confined in a secluded corner of the palace. He was, therefore, allowed to go out at will. The monk was also raised to the honorary dignity of State Preceptor, *Kwoh-shi* 國師.

One day, a fish known as the whitebait, *Kwei-yü* 鱠魚 (2), and which ascends the *Yangtze* 揚子 at a special season of the year, was served up on the Imperial table.

Hereupon, the emperor said to *Chi-kung* 誌公: "your humble servant has not tasted a bit of this fish for the last ten years; and yourself, when have you eaten it last?" — The monk replied by opening his mouth, and ejecting therefrom a quantity of small silvery whitebaits, *Kwei-yü* 鱠魚, quite fresh and alive. The legend adds that from that day to the present, the whitebait is found abundantly in the canals around *Nanking* 南京.

In the ancient Feudal State of Shu, *Shu-chow* 舒州 (3), near the present-day *Lüchow-fu* 廬州府, in *Nganhwei* 安徽, a beautiful landscape extended at the foot of the Ts'ien Hills, *Ts'ien-shan* 潛山. *Chi-kung* 誌公, and a Taoist priest known as the "White Crane", *Peh-hoh Tao-jen* 白鶴道人 (4), contended for the pos-

(1) *Wu-ti* 武帝 was one of the great patrons of Buddhism. Three times, he took the monastic vows (for a certain period), and earnestly studied the sacred writings. Hackmann. Buddhism as a Religion. p. 81. — Edkins. Chinese Buddhism. p. 107. (*Wu-ti* a monk). — Chinese Superstitions. Vol. IV. p. 448. note 3; Vol. VII. p. 352. note 1; p. 427. note 4.

(2) *Kwei-yü* 鱠魚 (*Leucosoma Argentea*). The Chinese whitebait, also known on the Shanghai market as the "silver fish", *Yin-yü* 銀魚, or the fish of the king of the Wu State, *Wu-wang-yü* 吳王魚. Williams. Dictionary of the Chinese Language.

(3) *Shu* 舒. An old tribe and State on the Hwai River, *Hwai-ho* 淮河, still retained in the district of *Hwai-ch'eng* 淮城, near *Lüchow-fu* 廬州府, in *Nganhwei* 安徽. Williams. Dictionary of the Chinese Language.

(4) *Peh-hoh* 白鶴. The white egret. *Tao-jen* 道人, a Taoist monk. Williams. Dictionary of the Chinese Language.

誌公



Tche k'ong 3^e patriarche chinois (Hai yué se).

Chi-k'ung, third Chinese patriarch (In the Hai yueh temple).

session of the place. The emperor *Wu-ti* 武帝 said to them: “as you are both skilled in magic, the question may be easily solved. The first who shall reach the hill, will be declared the owner of the place.” Hereupon, the White Crane, *Peh-hoh* 白鶴, started off at full speed, but as the bird was near arriving, *Chi-kung*’s wand was heard whizzing in the air. This so frightened the crane, that it alighted on another hill further away. *Chi-kung* 誌公 was thus declared the lawful occupant of the hill, and erected thereon a beautiful temple.

At this time, the empress *Hsi* 希 happened to die. Some months afterwards, an extraordinary noise awakened the emperor from his sleep, and on rising up, he beheld an enormous snake coiling round one of the rafters of his bedroom. As he trembled with fear and horror, the snake addressed him and said: “I am the empress *Hsi* 希, and have been transformed into a snake (1), in punishment for my jealousy, and the harsh treatment I meted out to the ladies of the Imperial harem. I am now wandering, and deprived of food and lodging. Beneath the scales that cover my body, worms devour my flesh, and torture me day and night. I beg you to deliver me from this wretched state by offering some good works in expiation, and forwarding them to the Ruler of Hades” (2).

The following day, the emperor begged *Chi-kung* 誌公 inform him what good works would deliver the deceased lady from her sufferings. It is only the all-powerfulness of Buddha, that can secure such a favour, replied the monk. Hereupon, *Wu-ti* 武帝 and *Chi-kung* 誌公 made a selection of Buddhist prayers, and composed a work in 19 volumes, entitled “Manual for obtaining

(1) In the Buddhist system, souls of men may be re-incarnated as beasts, in punishment for their demerits in life; while reversely, souls of animals may pass into men, as a reward for their virtuous life and conduct. De Groot. The Religious System of China. Vol. IV. Ch. 9. p. 153.

(2) Yama, or *Yen-lo-wang* 閻羅王. See Chinese Superstitions. Vol. VII. p. 250-251.

the remission of sins", *Hwei-tsui-wen* 悔罪文 (1). A considerable number of monks were summoned to the palace, and employed in chanting the prayers contained in the above manual. This was subsequently called the "Precious Manual of the Liang Ruler", *Liang-hwang pao-ch'an* 梁皇寶懺 (2).

Later on, the emperor felt himself invaded as it were with a sweet fragrance, and looking up, beheld a lady of exquisite beauty, who said to him: "I am the snake that you saw in your bedroom; your kind prayers have delivered me, and now I am going to the Western Paradise". So saying, she disappeared from mortal gaze.

In the 12th month of the year 514, *Chi-kung* 誌公 ordered the monks to place the Four Maharajas, or Diamond Kings, *Sze-ta kin-kang* 四大金剛 (3), outside the doorway, as he was going to leave the world before ten days had elapsed. In fact before they were over, he breathed his last, sitting cross-legged on his chair. He was then aged 90 years.

Wu-ti 武帝 purchased the Ting-lin monastery, *Ting-lin-sze* 定林寺, at the cost of 200,000 taels, and had the monk buried on the "Solitary Dragon Mound", *Tuh-lung-feu* 獨龍阜, in front of the temple.

The Imperial Princess *Yung-ting* 永定, daughter of the emperor *Wu-ti* 武帝, employed part of her private fortune in erecting a seven-storied tower beside his tomb. *Wu-ti* 武帝 himself even ordered his private engraver *Luh-ch'ui* 陸捶, to carve the principal events of the monk's life on a memorial slab, and donated rich

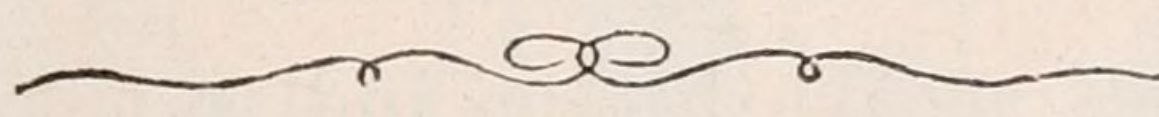
(1) *Hwei-tsui* 悔罪, to repent of sin. *Wen* 文, a form of prayer, a litany, a manual. Williams. Dictionary of the Chinese Language.

(2) *Liang-hwang* 梁皇, i. e. *Wu-ti* 武帝, founder of the Liang dynasty. *Ch'an* 懺, a class of ritualistic works, intended to be used as manuals by Buddhists and Taoists. Williams. Dictionary of the Chinese Language.

(3) The Four Maharajas or Diamond Kings, *Sze-ta kin-kang* 四大金剛. See Chinese Superstitions. Vol. VII. p. 394-408 (The 4 Great Heavenly Kings).

crystal hangings for the tower erected over his remains (1).

(1) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 13. art. 1. p. 3; art. 2. p. 1. — Chronicles of Gods, *Chow-shen-ki* 搜神記. p. 30-31.



ARTICLE XXIII.

THE BUDDHIST MONK FU

Fu-ta-shi 傅大士 (1).

This Chinese Buddhist monk was a native of *I-wu* 義烏, in the province of *Chekiang* 浙江. His surname was *Fu-hsih* 傅翕. In early years he understood already the books of the Three Religions (2), and as he grew up, he deserved the title of “good and clever scholar”, *Shan-hwei ta-shi* 善慧大士.

In A.D. 520, he met an Indian monk, called *Sung-t'eu-t'o* 嵩頭陀, who announced to him that he was an incarnation of Maitreya (3), *Mi-leh-fuh* 彌勒佛, the Future Buddha. “As a proof of this, said he, go and contemplate your features in the clear waters of a brook”. The venerable monk obeyed, and beheld himself wearing a precious cap, and crowned with a nimbus. Henceforth he felt convinced of the words spoken by the Indian monk. “Where must I go and study the Law, said he to the stranger?” — To the forest of the Double Pine-tree, *Chwang-t'ao-muh* 雙檮木, replied he. The monk forthwith repaired to the place, and erected there a little shrine known as the temple of the Double-pine Forest, *Chwang-lin-sze* 雙林寺. After working hard during the day, he employed part of the night in preaching the Law.

He lived also for some years on the “Cloud-capped mountain”, *Yun-hung-shan* 雲橫山 (4), which lies 8 miles South of *I-wu* 義

(1) *Ta* 大, great, prominent, distinguished. *Shi* 士, a scholar, a gentleman. Hence a title of honour, meaning “Venerable”. Williams. Dictionary of the Chinese Language.

(2) The Three Religions, i.e. Confucianism, Buddhism and Taoism.

(3) *Maitreya*, or the Future Buddha, who is to succeed Sakyamuni after a period of 5000 years. See Chinese Superstitions. Vol. VI. p. 103-105.

(4) *Yun* 雲, clouds, a fog produced by the dragon. *Hung* 橫, to arrest, to stop. *Shan* 山, a mountain, a hill. Hence the “Cloud-girt or cloud-capped mountain”. Williams. Dictionary of the Chinese Language. — The Chronicle of Gods, *Chow-shen-ki* 搜神記, calls it *Yun-miao-shan* 雲苗山.



Fou-ta-che.
Fu-ta-shi.

鳥. It is very high, and in the neighbourhood of the *Julai* 如來 peak, and that of the Seven Buddhas, *Ts'ih-fuh* 七佛. At that time, it afforded a retreat to wild animals, panthers, bears etc. The monk supplied them with a special kind of food, which succeeded in taming them, so that they withdrew to their dens, and caused no further harm to the inhabitants of the place. Throughout the whole country, he was universally honoured, and known as the scholarly monk Fu, *Fu-ta-shi* 傅大士. He had a copy of the *Suddharma-pundarika* (1), or Lotus of the Good Law, *Fah-hwa-king* 法華經, in his little temple, and studied it day and night.

Wu-ti 武帝, founder of the *Liang* 梁 dynasty, held him in special esteem. During his stay at *Nanking* 南京, the monarch offered him a longevity staff, a begging-bowl, some crystal articles, gems and brass crowns for the statues of his 7 Buddhas. He cared little to have the hair of his head shaved regularly, as Buddhists are wont to do. Probably he felt that the cowl and the habit did not make the monk.

It has been stated in the article on Bodhidharma (2), that *Wu-ti* 武帝, in a conversation with *Fu-ta-shi* 傅大士, asked him how to escape from the endless wheel of metempsychosis. "The only means, replied the monk, is by following the advice of Bodhidharma". He was, therefore, at Nanking, when this famous Indian Patriarch happened to pass through that city, proceeding to the kingdom of *Wei* 魏.

After his death, the emperor *Chung-hsien* 忠獻 repaired to *Wu chow* 婺州, and had a tower erected there in memory of the monk. When about to return, he secured a large bone of the deceased, which he placed at the foot of the Dragonless Hill, *Puh-*

(1) *Saddharma-pundarika*, or Lotus of the Good Law. See Chinese Superstitions. Vol. VII. p. 441. note 2.

(2) Chinese Superstitions. Vol. VII. p. 427 (Bodhidharma, 28th Indian, and First Chinese Patriarch).

lung-shan 不龍山. On this occasion, the rock split and withdrew, leaving ample place for the construction of the Dragon-chariot Monastery, *Lung-ch'eh-sze* 龍車寺. The bone was carved into a miniature representation of the monk, and placed in a rich reliquary.



ARTICLE XXIV.

THE LAZY GLUTTON

OR THE BUDDHIST MONK LAN-TS'AN. (1)

Lan-ts'an Shen-shi 懶殘禪師.

The real name of this monk was *Ming-tsan* 明瓚, or "Bright libation-cup". He lived in the latter part of the reign of *Hsüen-tsung* 玄宗 (A. D. 713-756), 5th emperor of the *T'ang* 唐 dynasty. In early life, he was a menial in the Heng-yoh monastery, *Heng-yoh-sze* 衡嶽寺, dedicated to the God of the Southern Peak, in *Hunan* 湖南. When the monks had taken their meal, he devoured with avidity the leavings, hence he was nicknamed the "Lazy Glutton", *Lan-ts'an* 懶殘 (2).

When his daily task was over, and night set in, he slept during 20 years in the cattle-pen of the monastery. About midnight, he began to chant his prayers. His powerful voice, echoed throughout the mountain gorges, was heard far and wide over the country. At first, it seemed monotonous and rather plaintive, but gradually assumed a joyous tone. On hearing it, the famous scholar *Li-pi* 李泌 exclaimed: "this voice is unquestionably beyond the ordinary; the monk *Lan-ts'an* 懶殘 must be a genius descended from the heavens". He, therefore, resolved to pay him a visit. The monk had no sooner seen him than he gaped about listlessly, and began to spit up in the air. He then said to the scholar: "you came of course to deprive me of my hoardings?" Despite this rebuff, *Li-pi*

(1) See the 14th Arhat, *Shen-tsan shen-shi* 神讚禪師, who seems to be the same as this monk. Chinese Superstitions. Vol. VII. p. 365.

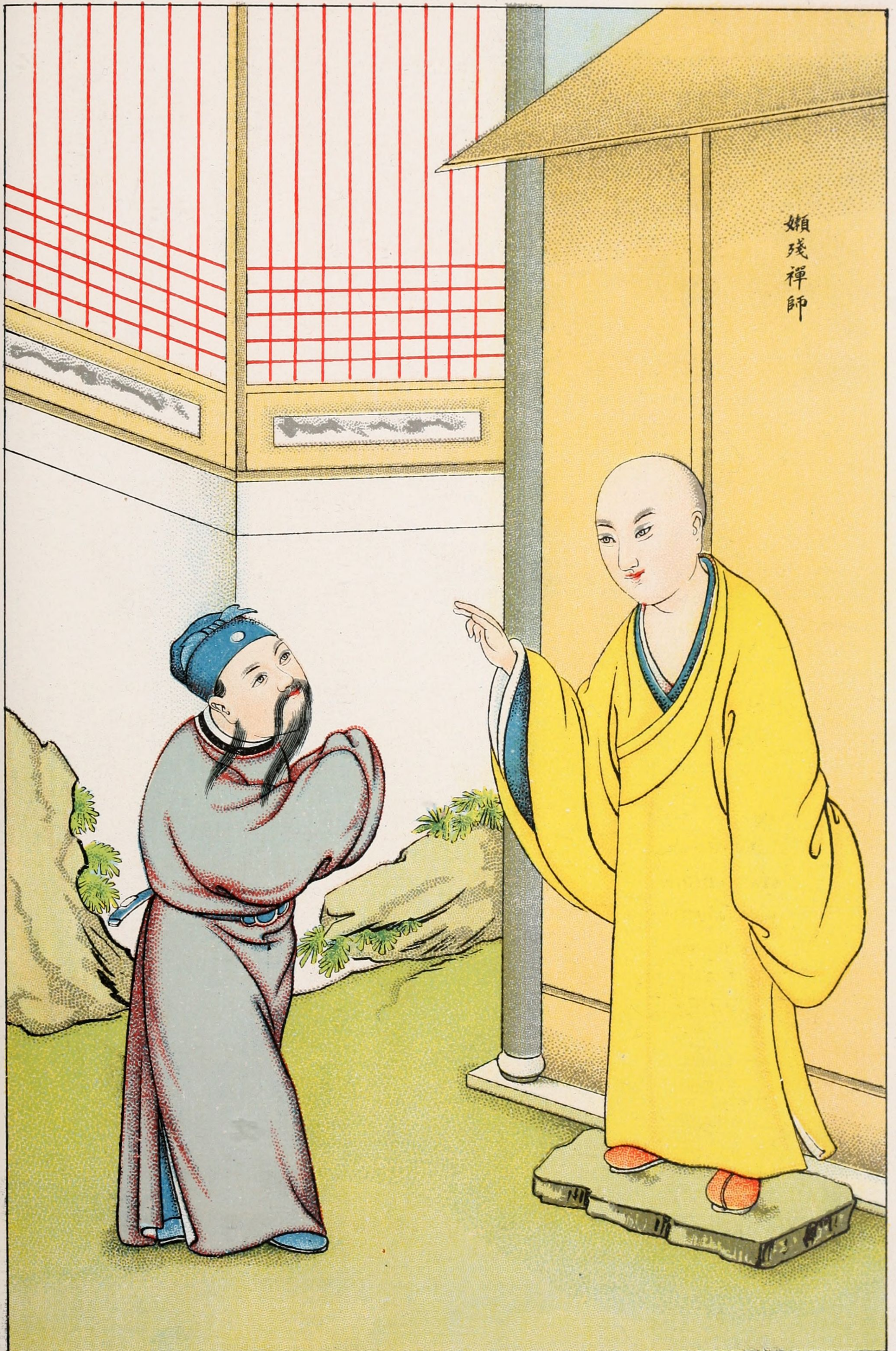
(2) The 2nd character of his name, *Tsan* 瓚, meaning a libation-cup, was changed into *Ts'an* 殘, i. e. broken food, leavings, and the word "Lazy", *Lan* 懶, added. Hence a "lazy glutton". Williams. Dictionary of the Chinese Language.

李泌 (1) persisted in observing his quaint ways. Having cleaned out the cattle-pen, he took a sweet potato, eat the half of it, then offered the other half to the scholar, who accepted it with good grace, and thanked the monk for his kindness. "Keep this secret to yourself, added *Lan-ts'an* 懶殘, you shall be Prime Minister of State for ten years".

About a month after the above incident took place, a high official was expected to visit the shrine, and so the road leading to the monastery was being repaired. A storm, however, accompanied with thunder and rain, broke out during the night, and caused a huge piece of rock to fall down and obstruct the way. The day following, 10 oxen and some hundred workmen endeavoured in vain to remove it. *Lan-ts'an* 懶殘 happened to pass by, and said to the workmen: "don't take so much trouble; I shall try myself to remove it". They all laughed him to scorn, and took him for an idiot. His foot, however, had no sooner touched the heavy piece of rock, than it crashed down the hillside with thundering roar. All those who witnessed the prodigy, and even the monks themselves, fell down at his feet, and proclaimed him a "thorough saint".

Later on, *Lan-ts'an* 懶殘 resolved to abandon this monastery, and the charms of its mountain scenery. He had, however, scarcely manifested this desire than a quantity of tigers, leopards, and other wild animals began to infest the forest. The unfortunate monks were highly puzzled how to get rid of this nuisance. "Give me a bamboo rod, said *Lan-ts'an* 懶殘, accompany me, and I promise you I will expel them easily from the forest". The monk had no sooner reached the door leading out from the temple, than a tiger

(1) *Li-pi* 李泌 (A. D. 722-789). A famous scholar and statesman. At the age of 7, he was able to compose, and entered the Hanlin college in early years. In 756, he became the trusted councillor of the emperor *Suh-tsung* 肅宗, and then served under three other rulers. Towards the close of his life, he became a rabid Taoist, wandering about amidst mountains, and living on wild berries and fruit. He failed, however, to discover the herb of immortality. Giles. Chinese Biographical Dictionary. p. 455.



Le bonze Lan-tsan et le lettré Li-pi.
The bonze Lan-tsan and the scholar Li-pi.

sprang forward, whereupon *Lan-ts'an* 懶殘 jumped on its back (1), and disappeared from mortal gaze.

Henceforth not a trace of a single wild beast was seen on the mountain. The happy announcement made to the scholar *Li-pi* 李泌, was also literally accomplished. He became Prime Minister during 10 years (2).

(1) To ride on a tiger is one of the privileges of Taoist Immortals, genii, and Buddhist saints. See Chinese Superstitions. Vol. VII. Illustration n^o 64.

(2) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 14. art. 9. p. 1. — Chronicles of Gods (2nd Vol), *Show shen-ki* 搜神記, p. 54.



ARTICLE XXV.

THE BUDDHIST MONK HWEI-YUEN.

HWEI-YUEN SHEN-SHI 慧遠禪師 (A. D. 371-454).

The Chinese monk *Hwei-yuen* 慧遠 (1), belonged to the *Kia* 賈 family, and had a younger brother named *Hwei-t'eh* 惠特. They were natives of *Leu-fan* 樓煩, near the Goose Pass, *Yen-men-kwan* 鴈門關, in Northern *Shansi* 山西.

He was an intelligent lad, and applied himself to study even from early years. At the age of 13, he visited *Hsü-loh* 許洛, in company with his uncle *Ling Hu-shi* 令狐氏. There he studied the Six Classics, and several Taoist works, and became so proficient that all considered him as one of the most clever young scholars of his days.

One day, as he passed at the foot of the *T'ai heng* hills, *T'ai heng-shan* 太恒山, together with his brother, he heard the Buddhist monk *Tao-ngan* 道安 (2) expounding the *Prajna-paramita*, or *Diamond Sutra*, *Pan-joh-king* 般芳經. This was a ray of light for his soul, and forthwith he unfastened the bamboo pin which held up his hair, and had his head shaved as a Buddhist monk.

(1) *Hwei-yuen* 慧遠 (A. D. 371-454). Giles, who seems to have gleaned his information from the "Chronicles of Gods", *Show-shen-ki* 搜神記, assigns the dates of this monk's life as A. D. 333-416. "The Mirror of Gods and Immortals", *Shen-sien t'ung-kien* 神仙通鑑, states that he became a Buddhist monk A. D. 420, and died about A. D. 454. Giles. Chinese Biographical Dictionary. p. 342 (Hui-yüan).

(2) *Tao-ngan* 道安. Died A. D. 385? A Buddhist priest of *Ch'ang-shan* 常山, in Chekiang. His family name was *Wei* 魏, but he changed it to that of *Shih* 釋 through affection for Buddhism. He travelled to Honan, and became there the disciple of *Buddhojanga*. Later on, he went with 400 disciples to *Siang-yang* 襄陽, in Hupeh, and there preached and corrected the errors of previous translations. He died in the *Tsin* 晉 State before meeting *Kumara-jiva*. Giles. Chinese Biographical Dictionary. p. 715-716.

His brother imitated his example. This happened A. D. 420, just as *Kung-ti* 恭帝, the last ruler of the *Tsin* 晉 dynasty, abdicated the throne in favour of the founder of the short-lived *Sung* 宋 dynasty. The youthful novice placed himself under the direction of *Tao-ngan* 道安 (1), who changed the first character of his name, *Hwei* 惠, and wrote it henceforth *Hwei-yuen* 慧遠. He applied himself assiduously to the study of the Law, and led a most austere life. More than once his brother and himself were insufficiently clothed, and a monk named *Lei-yih* 曇翼 supplied them with candle-light. Local scholars flocked to his cell, and delighted in chatting with him over literary matters.

During a visit, which he made to *Lü-shan* 廬山, near *P'ang-cheh* 彭澤, he spent the night in an old temple. Next morning, he went to see the Prefect of *Yü-chang* 豫章, named *Hwan-i* 桓伊, and told him how he dreamt during the night that Mr *K'wang* 匡, owner of the temple, was willing to hand it over to him. The Prefect approved the transfer, and thus a monastery was built at *Lü-shan-k'ow* 廬山口 (2). The site was enchanting, and he invited his disciple *Hwei-yung* 慧永, who was then at *Si-lin* 西林, to come and share his happiness. Despite the charms of the place, there was still a serious drawback, due to the absence of a good well. When *Hwei-yung* 慧永 arrived, he therefore struck the rock with his staff, and said: "if this place is intended to be my home, let a source of fresh water appear, and confirm my design". Forthwith a stream of water gushed forth from the place, and flowed down the valley.

(1) Giles assigns the year A. D. 385, as that of *Tao-ngan*'s death, but this is obviously erroneous, as the "Mirror of Gods and Immortals", *Shen-sien t'ung-kien* 神仙通鑑, states that he received *Hwei-yuen* 慧遠 as a novice A. D. 420.

(2) *Lü-shan-k'ow* 廬山口, in the province of *Hupei* 湖北. Here, he taught assiduously until his death. Giles. Chinese Biographical Dictionary, p. 342.

At another time, the country round *Sin-yang* 潯陽 (1) suffered from a prolonged drought. Hereupon, *Hwei-yuen* 慧遠 invoked the Dragon-king, *Lung-wang* 龍王 (2), and behold! a large snake came out from the temple; soon afterwards a copious rainfall took place, and the crops were preserved from ruin. In thanksgiving for this favour, the name of the temple was changed to that of “Monastery of the Dragon’s Source”, *Lung-ts’üen-sze* 龍泉寺.

Here, he was visited by *Hwei-kung* 慧恭, who staid with him for several days. *Hwei-yuen* 慧遠 inquired of him the prayer-formula he generally used. “I recite that of the Goddess of Mercy, *Kwan-shi-yin* 觀世音, replied the visitor, whereupon *Hwei-yuen* 慧遠 seemed rather surprised”.

Though these prayers are short, replied the monk, their efficacy is immense, and almost all favours can be secured by reciting them (3). I shall recite them in your presence, and you can see yourself how powerful they are. Hereupon he prepared a small platform, and ascending thereon, began to recite his prayer-formula. Scarcely had he commenced than a sweet fragrance was diffused through the air; a heavenly melody was heard in the environs, and flowers fell from the sky. When the prayers were over, the vision vanished (4). *Hwei-yuen* 慧遠 wept long on seeing

(1) *Sin-yang* 潯陽. A place near *Kiukiang* 九江, on the Yangtze River. Williams. Dictionary of the Chinese Language.

(2) Dragon-kings, *Lung-wang* 龍王, are tutelary genii of seas, rivers, and lakes, and are especially invoked for rain in seasons of drought. Eitel. Sanscrit-Chinese Dictionary. p. 107. — Chinese Superstitions. Vol. VII. Art. 19. p. 409-421.

(3) See on the power and efficacy of *Kwan-yin* 觀音. Chinese Superstitions. Vol. VI. p. 205-207; p. 231-232.

(4) Buddhism revels in the marvellous. This appeals to the imagination of the unthinking crowd, and tends to make them overlook its fictitious gods, its endless succession of births, its pessimistic view of life, and its final extinction of all individual existence in Nirvana. Monier Williams. Buddhism. p. 75, and 545.—Edkins. Chinese Buddhism. p. 236. — Chinese Superstitions. Vol. VI. p. 157. note 1.



Hoei-yuen récitant les prières au Roi-dragon fait tomber la pluie.
Hwui-yuan, reciting prayers in honour of the Dragon-king, procures rain.

how far he was still from the perfection attained by this holy monk. Henceforth, he renounced all external relations with the world, and led a solitary life, seeking only to acquire the perfection of his state.

Later on, disciples becoming very numerous, the Prefect *Hwan-i* 桓伊 built the "Monastery of the Eastern Forest", *Tung-lin-sze* 東林寺, for the purpose of accomodating them. In the province of *Kwang-chow* 廣州, some fishermen perceived on the coast a luminous vapour, which seemed to arise out of the sea. This prodigy lasted for 10 days, and increased so much in brightness, that the phenomenon was brought to the notice of the local magistrate, named *T'ao-k'an* 陶侃 (1).

Meanwhile a statue of King Asoka, *O-yuh-wang* 阿育王 (2), was fished up from the river. The local official went out to receive it, and brought it processionally to the *Han-k'i* monastery, *Han-k'i-sze* 寒溪寺, at *Wu-ch'ang* 武昌. The Superior of the monastery was then absent at *Hsia-k'ow* 夏口. During the night, he dreamt that his monastery was on fire, and that he saw a dragon coiling round the shrine where the statue of King Asoka, *O-yuh-wang* 阿育王, was placed, in order to preserve it from the flames. Returning early to the monastery, he beheld it destroyed by fire, and all in ruins, except the shrine where the statue of Asoka, *O-yuh-wang* 阿育王, had been recently placed. The official *T'ao-k'an* 陶侃, upon hearing of the prodigy, sent a squad of 10 men to remove the statue. They brought it out from the shrine, but

(1) *T'ao-k'an* 陶侃. Began life as a clerk in a magistrate's Yamen. Later on, he took his degree, and became governor of *Wu-ch'ang* 武昌. He was an able and energetic official, and opposed strenuously drinking, gambling and idling among his subordinates. With equal severity, he prohibited the study and practice of Taoist philosophy. Mayers. Chinese Reader's Manual. p. 215-216. — Giles. Chinese Biographical Dictionary. p. 720.

(2) King Asoka, *O-yuh-wang* 阿育王. King of Magadha (Bahar), and one of the first princely converts to Buddhism, which he protected throughout Northern India. He made himself famous by the number of monasteries and *stupas* he erected. Eitel. Sanscrit-Chinese Dictionary. p. 16. — Monier Williams. Buddhism. p. 66. — Edkins. Chinese Buddhism. p. 107.

upon placing it on a boat, it fell into the water, and they were so frightened that they fled away in dismay. About the same time, *Hwei-yuen* 慧遠 having completed the building of the Tung-lin monastery, *Tung-lin-sze* 東林寺, organized a procession, and set out to bring the statue to his new monastery. Wonderful to state, it became so light, that no difficulty was experienced in bringing it back. Asoka, *O-yuh-wang* 阿育王 (1), was thus placed in the new shrine, and honoured there for generations.

Hwei-yuen 慧遠 lived at *Lü-shan* 廬山 for over 30 years, and led there a life of seclusion from the outside world. The only visits which he received were those of 18 famous scholars, who ever held him in high esteem. Principal among these were *Luh Siu-tsing* 陸修靜, *Lü I-min* 劉遺民 (2), *Chow Suh-chi* 周續之, *T'ao Yuen-ming* 陶淵明, *Lei Tz'e-tsung* 雷次宗, *Chuh Tao-sheng* 竺道生, *Tsung-ping* 宗炳, etc... He was wont to converse with them near the "Tiger's Brook", *Hu-k'i* 虎溪, so called, because when they reached that place, the growl of a tiger was heard, warning not to proceed any further. Near by was the bower of the "Three Jokers", because on reaching this spot, the monk's companions commenced to laugh, saying: "the tiger is going to growl".

Hwei-yuen 慧遠 died about A.D. 450 or 454, at the advanced age of 83 (3). He became the disciple of *Tao-ngan* 道安 A.D. 420, and spent over 30 years in the *Lü-shan* monastery, *Lü-shan-sze* 廬山寺. The "Chronicles of Gods", *Show-shen-ki* 捏神記, states that he died in A.D. 419 or 420, but this is obviously erroneous, and represents rather the date on which he renounced the world

(1) According to Edkins, relics of Asoka are found in Buddhist monasteries near Ningpo and Nanking. Chinese Buddhism. p. 105, and 107.

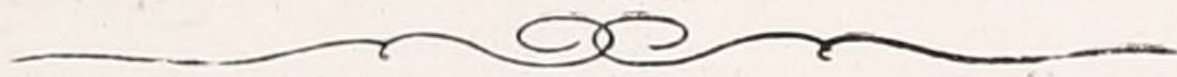
(2) *Lü I-min* 劉遺民. A Taoist monk, who in conjunction with *Hwei-yuen* 慧遠, and 18 other members, assembled at a mountain temple in modern Kiangsi for purposes of meditation. Giles. Chinese Biographical Dictionary. p. 507.

(3) This would place the date of his birth A.D. 371. Chinese Superstitions. Vol. VII. p. 470.

and became a Buddhist monk (1). He is said to be the founder of the “Lotus School”, which teaches the doctrine of a Western Paradise, promised to the worshippers of Amitabha (2).

(1) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 12. art. 3. p. 6; art. 4. p. 3; art. 8. p. 2.

(2) Giles. Chinese Biographical Dictionary. p. 342. — Chinese Superstitions. Vol. VI. p. 111 (The Western Paradise).



ARTICLE XXVI.

THE BUDDHIST MONK KUMARAJIVA

KIU-MO-LO-SHIH 鳩摩羅什 (A. D. 360-415).

During the reign of the petty independent prince *Fu-kien* 符堅 (1), who ruled at *Ch'ang-ngan* 長安, the famous Buddhist monk Kumarajiva, *Kiu-mo-lo-shih* 鳩摩羅什, is said to have lived in the West, *Si-yuh* 西域 (2), not far from the frontiers of India. His father, invited to Karashar (3), became State Preceptor, and was married to the king's younger sister, a clever girl of twenty, who had hitherto refused all suitors. In due time, Kumarajiva was born. At the age of seven he lost his father, and this determined his mother and himself to enter a Buddhist monastery. He was gifted with such a fine memory that he could repeat daily one thousand *Gathas*, or hymns of 32 verses to each, and not only could he repeat them, but he also grasped the sense and understood them thoroughly. At twelve, he migrated to *Sha-leh* 沙葦, and sojourned there for a year, studying the *Mahayana System*, astrology, and kindred subjects, in all of which he became most proficient (4). At twenty, he returned to Karashar, and there publicly expounded the

(1) *Fu-kien* 符堅 A. D. 337-384. China was at this time divided up among a dozen independent rulers. *Fu-kien* ruled over parts of Kansu, Shensi and Szechw'an. In 384, he led a vast army into the Imperial territory, but was routed at the Fei river, *Fei-ho* 洮河. After this, the State fell to pieces, rebellions broke out, and the ruler was strangled by *Yao-ch'ang* 姚萇. Giles. Chinese Biographical Dictionary. p. 230-231.

(2) *Si-yuh* 西域. From *Si* 西, West, and *Yuh* 域, a frontier, a far off territory to the West of China, probably the Tangut country. Beal. Buddhist Literature in China. p. 28.

(3) *Karashar* (Giles says Kuchah, and Edkins K'u-tsi). A town South-West of Turfan, and a short distance from Lake Bagrach. Chinese Superstitions. Vol. VII. p. 366. note 3.

(4) Giles. Chinese Biographical Dictionary. p. 389-390.



Kiumarajiva, en chinois Kieou-mô-louo-che.
Kūmaradjiva, in Chinese "Kiu-mo-lo-shih".

Law, even high officials begging him explain to them the mystic meaning of the *Sutras*.

So great was his success that his fame reached the ears of *Fu-kien* 符堅, who, as stated above, reigned at *Ch'ang-ngan* 長安, in *Shensi* 陝, and aimed at the destruction of the *Tsin* 晉 State (1). In A. D. 382, *Fu-kien* 符堅 despatched General *Lü-kwang* 呂光, at the head of 70,000 men, against the Tangut tribes of Turfan, ordering him at the same time to seize Kumarajiva, and bring him to Court (2).

The Buddhist monk, hearing that a large and powerful army was approaching the Tangut country, begged the local prince to sue for peace, but the ruler refused to listen to this salutary advice. He was defeated, and Prince *Chen* 震, his brother, placed on the throne by the conqueror. General *Lü-kwang* 呂光 inquired about Kumarajiva, and found that he and his mother lived in a monastery of the place. Seeing that the monk was in the prime of youth, he endeavoured to wed him to one of the daughters of the king. Kumarajiva refused energetically, but later on the General invited him to a banquet, and seeing him overcome with wine, had him shut up in a room together with the damsel, whereupon he at last consented to take her for wife (3).

The victorious General started on the way back, but on reaching the foot of a mountain, he resolved to encamp there, contrary to the advice of Kumarajiva, who foretold that misfortune would betake him there. In fact, during the night a cloudburst took place, and the heavy rains rushing headlong into the valley, several thousands

(1) *Tsin* 晉. This dynasty reigned from A. D. 265-420. During the whole period, internal discord and agitation, struggles with rival chieftains and hostile tribes, rendered the unity of the empire an almost impossible task. Most of the rulers were weak, incompetent and pleasure-seeking. The Court was at first at *Lohyang* 洛陽, and later on at *Nanking* 南京.

(2) Giles. Chinese Biographical Dictionary. p. 390. — Edkins. Chinese Buddhism. p. 90 (Kumarajiva).

(3) General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 12. Art. 5. p. 9; Book 12. Art. 6. p. 2.

of the men were drowned in their tents. *Lü-kwang* 呂光, in prey to terror and dismay, was thinking about returning to the Tangut country (1), and governing it as ruler. The monk dissuaded him from this scheme, and told him he would find a richer and more prosperous region to the East.

Upon reaching the Great Wall, the General heard of the overthrow of *Fu-kien* 苻堅, and establishing himself at *Liangchow-fu* 梁州府, in North-West *Kansu* 甘肅, became the founder of a short-lived dynasty (2). Kumarajiva lived in honour at *Ku-tsang* 姑臧, the new Capital, and enjoyed full liberty for the preaching of the Law. After the death of the king, and that of his son, *Lü-ch'ao* 呂超, who reigned only a few days, the throne was occupied by *Lü-tswan* 呂纂 (3), who displayed much kindness towards the Indian monk. About this time, a series of extraordinary events took place. Two dragons issued from a well to the East of the royal apartments, while a third appeared near the door of the palace. Wolves, horses, pheasants, peacocks, turtle-doves, all of a dazzling white colour, were seen in the royal park-grounds. It was also said that a sow-pig brought forth a child with three heads. The ruler saw in all these phenomena the most happy prognostics, but the Hindu monk was rather diffident. The dragon, said he, is an animal that is wont to hide in the earth; when he comes forth, it is of evil omen. The king recommended himself to the prayers of the monk, and took no further concern in these strange events.

(1) Tangut Country. Extending from Turfan to the borders of Tibet, and inhabited by various barbarian tribes, Ouigurs, Sien-pi 鮮卑, Tokhares, Tungus etc.

(2) At first, he called himself viceroy, but three years later took the style of "King of the Three Rivers", *San-ho-wang* 三河王, and in 396, that of "Heaven-appointed king of Liang, *Ta-liang t'ien-wang* 大涼天王. Giles. Chinese Biographical Dictionary. p. 556 (*Lü-kwang*).

(3) *Lü-tswan* 呂纂. Died A D. 401. Son of *Lü-kwang* 呂光, who assassinated the rightful heir *Ch'ao* 超, and usurped the throne of the Later Liang. He gave himself up to wine and pleasure, and was assassinated while drunk by a cousin. Giles. Chinese Biographical Dictionary. p. 561.

One day, as he and Kumarajiva enjoyed a game of chess, he said to his companion on taking a piece: "I have killed a barbarian monk", *Choh-hu-nu* 斫胡奴 (1). *Hu-nu* 胡奴 will also knock down the head of a king, replied Kumarajiva. The king's cousin was surnamed *Hu-nu* 胡奴 (the Barbarian). It was he who murdered the king, while his brother *Lü-lung* 呂隆 succeeded him on the throne. Thus was accomplished the prophecy of Kumarajiva.

In A.D. 401, the Hindu monk went to the Court of *Yao-hsing* 姚興 (2), who a few years before had assumed the title of emperor of the Later Ts'in, *Heu-Ts'in* 後秦. In A.D. 405, he was promoted to the dignity of State Preceptor, *Kwoh-shi* 國師, and allowed to reside within the palace of Western Brightness, *Si-ming-koh* 西明閣. At the same time, the king, who was an ardent Buddhist, ordered him to translate various *Sutras*. In this task, he was assisted by 800 monks, and in a few years more than 300 volumes were rendered into Chinese (3). So far, the translation of the Buddhist books was to a great extent erroneous, owing to the translators, who all came from India or Cashmere, having but an imperfect knowledge of the Chinese language.

Kumarajiva had an accurate knowledge of Sanscrit and Chinese. Among the works translated by him may be mentioned the *Prajna-paramita* (4), the *Amitabha Sutra*; the *Saddharma-pundarika*, or

(1) *Choh* 斫, to kill with the sword, to cut up. — *Hu-nu* 胡奴. Literally a Hunnish slave. Kumarajiva was called the "Great Barbarian" (*Vibasha*). Beal. Buddhist Literature in China. p. 19.

(2) *Yao-hsing* 姚興 A.D. 366-416. In 394, he assumed the title of the Later Ts'in, *Heu-Ts'in* 後秦, but in 399 became a petty prince, or *Wang* 王. In 403, he incorporated *Liang-chow* 涼州 with the other domains of his State. He was a fervent Buddhist. Giles. Chinese Biographical Dictionary. p. 924.

(3) Edkins. Chinese Buddhism. p. 90. — Giles. Chinese Biographical Dictionary. p. 390.

(4) *Prajna-paramita*, or "Transcendental Wisdom". It contains 120 volumes. Kumarajiva abridged the work. As a system of philosophy, it denies the reality of all world phenomena, and the validity of knowledge derived through the senses. The only thing it appears to admit, is an Impersonal Absolute, a kind of vague Pantheism. Edkins. Chinese Buddhism. p. 186, and 279. — Beal. Buddhism in China. p. 38.

Lotus of the good Law (1); the Discipline of the Ten Chants; and the *Mahalamkara Sutra* (2), or a series of 66 sermons, written by Asvaghosa. He also wrote a life of the latter. Under the supervision of Kumarajiva, the Shaman Punyatara, *Fuh-yeh to-lo* 佛葉多羅, translated the Vinaya, *Lü-tsang* 律藏, according to the School of the *Sarvastavadins* (3). Later on, Buddhajiva completed the work.

The king conferred on him the honorary title of “Doctor of the Three Pitakas”, *San-tsang fah-shi* 三藏法師, adding thereto many other favours. The high officials also held him in great esteem.

One day he told the ruler that he beheld in the royal park two children disporting round him, hinting thereby that he longed after hymen’s vaunted joys. The king said to him with a smile: “how can you, who are so highly gifted, remain without posterity?” Hereupon he sent him a pair of wives from his harem, and added later on ten concubines (4). Kumarajiva never afterwards set foot in the monastery, but lived in his own home with his family and children.

The public violation of his monkish vows exerted such a fatal influence over his fellow brethren, that some would fain imitate his example. To prevent any further lapses, Kumarajiva taking a handful of needles, placed them on a dish, and swallowing them wholly, said to the assembled monks: “let him who wishes to marry, try this experiment first, and if he survives the ordeal, he may imitate me”. Nobody dared to make the experiment (5).

A short time afterwards he fell ill, and summoning to his bedside some Buddhist monks, he said to them: “if all the trans-

(1) See Chinese Superstitions. Vol. VI. p. 109 (Introduction of Amidism into China).

(2) Beal. Four Lectures on Buddhist Literature in China. p. 101 (The *Alamkara Sutra*).

(3) Beal. Four Lectures on Buddhist Literature in China. p. 19.

(4) General Mirror of Gods and Immortals, *Shen-sien t'ung kien* 神仙通鑑. Book 12. Art. 5 and 6.

(5) Biographies of Gods, *Show-shen-ki* 搜神記. Vol. 2. p. 29.

lations which I made are exact, may my tongue remain whole when my body is cremated". He died on the 22nd day of the eighth month, A.D. 415 (1).

Kumarajiva possessed in a high degree a knowledge of the Sanscrit and Chinese languages, and this enabled him to correct many errors made by his predecessors. He was a most active and judicious translator. Most of his works are, however, abridged treatises from the original Sanscrit (2). He laboured much to establish and propagate the *Mahayana System* in China. After his death, his body was cremated, but his tongue is said to have remained unhurt in the midst of the flames (3). He is known as one of the "Four Suns of Buddhism" (4).

Illustration n° 75 represents him sitting on a mat, the upper abdomen ungracefully exposed to view, and the legs pendent. He bears a rosary in the left hand, and a large bag lies at his feet. It has been said from a critical standpoint that this image represents the "Monk with the Calico Bag", rather than the great translator. Illustration n° 104 represents Kumarajiva standing, with a lion crouching at his feet, and a white cockatoo, *Peh-ying-wu* 白鸚鵡, the bird sacred to *Kwan-yin* 觀音 (5), soaring above his head. The lion alludes to an event which took place in the royal park a short time before the death of *Lü-tswan* 呂纂.

(1) Others place his death A. D. 409; Giles in 412 (?), and Eitel in 415. Giles. Chinese Biographical Dictionary. p. 389. — Eitel. Sanscrit-Chinese Dictionary. p. 59.

(2) Edkins. Chinese Buddhism. p. 40, 119, 120, 215, and 283.

(3) Giles. Chinese Biographical Dictionary. p. 390. — General Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 12. Art. 5 and 6.

(4) Giles. Chinese Biographical Dictionary. p. 390. — Eitel. Sanscrit-Chinese Dictionary. p. 59.

(5) See Chinese Superstitions. Vol. VI. p. 230 (The macaw, or white cockatoo).



ARTICLE XXVII.

THE MONK WHO CROSSED RIVERS
ON HIS BEGGING-BOWL

PEI-TU SHEN-SHI 杯渡禪師 (1).

1° *Eccentric life of this Buddhist monk.*

The origin and name of this legendary monk have not been handed down to us by history (2). The first reference to him states he was living at *Ki Chow* 冀州, in the house of a peasant, who possessed a small golden image of Buddha. One fine morning, the monk disappeared, bearing away the image. The owner, accompanied by several horsemen, pursued him in all haste, and were almost on the point of overtaking him. He seemed to proceed quite slowly, but nevertheless they could not catch up with him. Having reached the brink of the river *Meng-tsin* 孟津, he laid his begging-bowl on the waters, ascended thereon, and crossed the river to the great astonishment of the pursuers. Hence the name given him of the “Monk who crossed rivers on his begging-bowl”, *Pei-tu shen-shi* 杯渡禪師. From the river's bank, he proceeded to the Capital of the place (3). His garments were all in tatters, but nevertheless, he seemed to suffer little from the rigours of the Winter, and was even seen frequently breaking the ice, and taking a bath in the cold season (4). He was then about 40 years of age.

(1) *Pei* 杯, a cup, a vessel for drinking. *Tu* 渡, to cross a stream, to ford. *Shen-shi* 禪師, a master, a teacher, a term for Buddhist monks or teachers of the Law. Williams, Dictionary of the Chinese Language. — Chinese Superstitions. Vol. VII. p. 356. note 1.

(2) The whole story of this monk seems to be quite legendary, and borrowed from that of Bodhidharma, crossing the Yangtze River on a bamboo twig or reed. See Chinese Superstitions. Vol. VII. p. 427. note 3.

(3) Probably *Nanking* 南京, then known as *Kien-k'ang* 建康.

(4) This seems most extraordinary, as the Chinese have an instinctive horror of cold water. After meals, it is the custom to wipe the face and hands with a cloth wrung out of hot water. Dyer Ball. Things Chinese. p. 258.



Pei-tou navigue sur une feuille de bananier.
Pei-tu sails on a banana leaf.

When travelling in the streets and lanes, he walked at times barefoot, and at others wore a pair of wooden clogs. He ever carried on his back a small wicker-basket. His teacher, named *Fah-i Tao-jen* 法意道人 (1), lived in the monastery of *Yen-sien-sze*. During his early training, this teacher treated him with great consideration, and let him have a private cell beside his own one.

One day, he reached the brink of the *Kwa-pu* river, *Kwa-pu-kiang* 瓜步江, and begged the ferryman to take him across, but this latter refused. Hereupon, our monk laid his begging-bowl on the water, stepped into it, and in a moment found himself at the other side of the river.

Subsequently, he proceeded to *Kwang-ling* 廣陵, and on reaching a village, encountered there a certain M^r *Li* 李, who had invited several Buddhist monks to perform in his house the ceremony of “releasing souls out of Hades”, *Tso-chai* 做齋 (2). *Pei-tu* 杯渡 laid down his basket in the midst of the courtyard, quite in front of the doorway, and advanced towards the central hall of the house. The guests and the monks themselves were disgusted in seeing a man covered with rags and filth associate with them. M^r *Li* 李, observing that the basket obstructed the passage, and hindered his friends from entering, wished to place it near the wall. As he endeavoured to remove it, he found it was impossible to do so. Some friends came to his assistance, but with no greater success. Meanwhile, our monk seated himself at table, and enjoyed with his brethren a hearty meal. The dinner being over, *Pei-tu* 杯渡 took up the basket, and exclaimed: “Four heavenly kings” (3).

(1) *Tao-jen* 道人. Up to A.D. 500, Buddhists called themselves *Tao-jen* 道人, i. e. men seeking for reason, or intelligent men, denoting thereby their aspirations after *Bodhi* (enlightenment). Chinese Superstitions. Vol. VI. p. 217, note 3.

(2) *Tso-chai* 做齋. See this Buddhist ceremony described. Chinese Superstitions. Vol. I. p. 151-153.

(3) These must not be confounded with the 4 *Maharajas*, or Diamond Kings, *Sze-ta t'ien-wang* 四大天王, already described in this volume. Chinese Superstitions. p. 394-408.

A youth placed nearby noticed that the basket contained 4 little dwarfs, only a few inches in height, richly dressed and of exquisite beauty. He warned M^r Li 李 of the discovery he had made. The monk was, therefore, invited to stay in the house, and give the names of his "little heavenly kings". Their names, said he, are: *Hsi-ts'üen* 攜寸, *Wan-kieh* 萬傑, *Shuh-tw'an* 蜀湍, and *Chang-h'i* 掌起. He remained in the place for about a hundred days. This monk was not a vegetarian (1), as his other brethren; he ate meat, and enjoyed a glass of wine like ordinary mortals. The Prefect of *Yenchow-fu* 袁州府, in *Shantung* 山東, named *Liu Hsing-peh* 劉興伯, invited him to his official residence, whereupon the monk took up his basket, and proceeded to the place. The Prefect wished to examine the contents of the basket with his own eyes, but strange to say, he found therein only a used up garment and the monk's begging-bowl.

2° *The monk expires for the first time.*

Pei-tu 杯渡 returned to Mr Li's house, and one morning said to him: "prepare a new garment for me to-day; I shall need it sorely". About mid-day, he went out, saying he would be back in a short time. Evening, however, set in, and he had not yet returned. An extraordinary fragrance was perceived throughout the whole village; later on, some one said that the monk was seen lying at the foot of a hill to the North, clad in a new garment, and apparently dead. Lotus flowers (2) sprang up beside his head, and shedding a sweet fragrance around, withered away after the first night. M^r Li 李 buried respectfully the corpse of the deceased monk.

3° *The Monk returns to life.*

Several days after his demise, the monk was seen as usual

(1) See on Buddhist abstinence and Vegetarian Sects. Chinese Superstitions. Vol. IV. p. 451-463.

(2) The *Lotus* is a symbol of self-creation. Every Buddha and Bodhi-sattva is supported by a Lotus flower, to indicate his divine birth. Getty. The Gods of Northern Buddhism p. 172.

with his basket proceeding on the way to *P'ang-ch'eng* 彭城. Hereupon, the coffin was opened, and nothing found within except a pair of sandals (1). At *P'ang-ch'eng* 彭城, our monk became acquainted with a scholar named *Hwang-hsin* 黃欣. He was in poor circumstances, but much devoted to Buddha (2). The monk staid with him for full six months, and shared his frugal table. At the close of this generous hospitality, he said to the scholar: "let me have the rind of 36 large pumpkins; I need them for a special purpose". — There are but 5 in the whole house, replied the scholar, and even these are in bad condition. — "Fetch all that you can get, said the monk, and see that you make no mistake". To his great surprise, he found 36, nearly all filled with holes. These he placed in the yard, and began to examine them, when all of a sudden they appeared quite renovated.

The monk laid a cover on the neck of each of them, then said to *Hwang-hsin* 黃欣: "go now and remove the covers". They were filled with silver pieces, the total amounting to over a million taels. The scholar employed the money in promoting good works (3). After a year had elapsed, the monk wished to leave the family. Mr Hwang prepared a hamper of provisions to be used on the way. After his departure they were found quite intact in the very place where the scholar had deposited them.

During his journey, *Pei-tu* 杯渡 passed through *Wu-kün* 吳郡. On the way, he met a fisherman casting his net into a stream, and asked him for a share of his catch. He was tendered a rotten little sprat, which after turning it over and over, the monk tossed

(1) A similar contingency is reported of Bodhidharma, a short time after his death. See Chinese Superstitions. Vol VII. p. 430.

(2) This shows how Confucianists are eclectic, and adopt from each of the "Three Religions", what suits their needs. They worship also various culture heroes, the God of War, the God of Literature etc. Chinese Superstitions. Vol. VI. Preface, p. II.

(3) He had thoroughly imbibed the Buddhist spirit, good works, laying up merit, which deliver from pain and repeated births etc. Monier Williams, Buddhism. p. 124.

back into the water, where it swam away full of life. A short time afterwards, he met another fisherman, and begged him also give him a fish. The reply was a hail of curses, whereupon the monk took up 2 pebbles and cast them into the pond. All of a sudden two water-buffaloes appeared swimming on the surface, and broke to pieces the fisherman's nets.

Pei-tu 杯渡 travelled again for over a month, and proceeded from *Sungkiang* 松江 (1) to the Capital. He passed through *Hwei-ki* 會稽, *T'an-hsien* 鄞縣, and *T'ien-hoh-shan* 天台山, crossing rivers and streams on his begging-bowl whenever needed.

At *Yiu Chow* 有州, a rich merchant named *Ch'en* 陳 received him in his home, and treated him lavishly, serving up on the table rice, fish and exquisite pea-sauce. The monk partook of the rice and sauce. However, it was reported that the same monk lived also at *K'aifeng-fu* 開封府, in *Honan* 河南, and in fact two sons of *M^r Ch'en* 陳, who came from that place, affirmed they saw him there that very day (2). The only difference was that in the latter place he tasted nothing at all.

The legend ends by a last prodigy, performed by this wonderful miracle-worker.

Chu Ling-k'i 朱靈期, a rich trader of *Wu-kün* 吳郡, set out on a voyage to Korea. As he returned, his boat encountered a violent storm, and was tossed during nine whole days in the midst of the waves. Finally the sailors were cast on shore at the foot of a high mountain. Here they met a woodman cutting firewood in the forest, and followed him for about 3 miles. At the close of this long journey, the strains of exquisite music fell on their ears, and they saw before them a beautiful temple. Entering therein, they

(1) *Sungkiang-fu* 松江府. A city of *Kiangsu* 江蘇, 25 miles S-W. of Shanghai, with which it is connected by rail.

(2) Besides his other extraordinary powers, this eccentric monk was endowed with the transcendent gift of appearing in several places at the same time. See *Chinese Superstitions*. Vol. VII. p. 335 (Transcendent power of Arhats over Nature, matter, time and space).

found ten stone images, and falling on their knees worshipped them, begging assistance in their distress. They did not, however, see a single living being in the temple. When they returned to the seashore, the same strains of heavenly music accompanied them on the way.

“It must be some holy monk who dwells here, said they; but we, poor sinners, are unworthy of his presence”. After acknowledging their misdeeds, they were favoured with a vision of the monk, who furnished them an excellent vegetarian meal (1). At the same time, they begged him grant them a happy return to *Wu-kün* 吳郡. “Do you know *Pei-tu* 杯渡, said the monk to them?” — “Yes, we have heard about him, replied they”. — “Well, said he, the begging-bowl and the staff, which you see leaning against the wall, were formerly his”. So saying, the monk wrote a note which he placed in the begging-bowl, then taking the bowl and the staff, he handed them over to the visitors, adding: “set this staff in the water beside your boat, and you will reach promptly and without further danger your paternal home” (2).

Scarcely had they placed the staff in the water than the boat rose up in the air, and flying rapidly over the tree-tops, reached *Shih-t'eu-hwai* 石頭淮, and later on *Chu-tsioh* 朱雀. Here, they met *Pei-tu* 杯渡 riding on horseback. His steed being rather sulky, and refusing to advance, a crowd gathered to get a glance at the wonderful monk. *Chu Ling-k'i* 朱靈期 and his companions fell on their knees, and thanked him for his special protection. The monk boarded the vessel, took up the letter placed in the begging-bowl, and began to read its contents. Nobody could decipher its quaint characters. Having read the letter, he said in smiling: “I am ordered back to life” (3). He then took up the begging-bowl,

(1) It was stated above that he was little of a vegetarian at all, and enjoyed meat and wine like ordinary mortals. Chinese Superstitions. Vol. VII. p. 484. note 1.

(2) The monk's begging-bowl and staff were endowed with magic power.

(3) In his own opinion, he was thus really dead, hence when seen on horseback, this must be taken as a visionary appearance.

tossed it up in the air, and caught it again in his hand. "Since 40 years, said he, I hadn't enjoyed a glance at it".

4° *The monk expires for the second time.*

The wife of a scholar, named *Ts'i-hsiai* 齊諧, being dangerously ill, *Pei-tu* 杯渡 was called in to restore her to health (1). The monk had no sooner recited a magic formula than she felt well. The scholar, filled with gratitude for this favour, set to writing the wonderful life of the monk. Before leaving the house, *Pei-tu* 杯渡 entrusted him with 1.000 taels to pay his funeral expenses. He then travelled to *Ch'ih-shan-hu* 赤山湖, the "Red-stone lake", where he fell ill, and died for the 2nd time, A. D. 426 (2). *Ts'i-hsiai* 齊諧 buried him at *Nanking* 南京, then known as *Kien-k'ang* 建康. His tomb is found on the "Hill of the sunken vessel", *Fuh-chow-shan* 覆舟山. After his death, he appeared to the scholar, and bade him erect a tower over his remains. So saying, he said to him that he left to live for evermore with his beloved teacher *Fah-i Tao-jen* 法意道人.

5° *When did this monk live?*

The legends that speak about *Pei-tu* 杯渡 neither assign the date of his birth, nor the exact time in which he lived. The work entitled. "Biographies of Gods", *Show-shen-ki* 搜神記, states that he was buried A. D. 426. But the "General History of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑, tells us he was a contemporary of the Buddhist monk *Fu*, *Fu-ta-shi* 傅大士 (3), and lived during the reign of *Wu-ti* 武帝 (A. D. 502-550), of the *Liang* 梁 dynasty. This would place him a hundred years later. Possibly the period *Yuen-kia* 元嘉, corresponding to A. D. 426, is

(1) Here again we have a Confucian scholar imploring the help of Buddhism, and Buddhist magic.

(2) His first death seems to have taken place 40 years previously, or about A. D. 386.

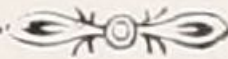
(3) *Fu-ta-shi* 傅大士. See on this Buddhist monk. Chinese Superstitions. Vol. VII. Art. XXIII. p. 464-466.

wrong, and should read *T'ien-kia* 天嘉. His death would thus have taken place in the third year of this period, or A. D. 562.

Chinese Art usually represents this monk crossing rivers and streams on a banana-leaf, or a reed, much in the manner of Bodhi-dharma crossing the Yangtze (1). Possibly such a legend was imitated from the wonderful feat ascribed to the Indian Patriarch (2).

(1) See Illustration n° 105 (Pei-tu sailing on a banana-leaf).

(2) Chinese Superstitions. Vol. VII. p. 427. note 3,



ARTICLE XXVIII.

THE BUDDHIST MONK YUEN-KWEI

YUEN-KWEI SHEN-SHI 元珪禪師.

This Buddhist monk was born at *I-k'ai* 伊開. His family name was *Li* 李. In early life he entered a monastery, and applied himself to the study of the Law. The famous teacher *Ngan-kwoh* 安國, whom he met later on, completed his education. The disciple imbibed his doctrine with extraordinary facility.

Yuen-kwei 元珪 spent some years in the Tung-yen monastery, *Tung-yen-sze* 東岩寺, built at the foot of the Central Sacred Mountain, *Sung-shan* 嵩山, in *Honan* 河南 (1).

One day, he encountered a person who seemed to be a high official. He was quaintly dressed, and attended by a numerous retinue.

“Whence do you come, inquired the monk?” — How is it you don’t know me, replied the stranger? — “I place Buddhas and mortals on the same level, said *Yuen-kwei* 元珪; with regard to you, it is the same thing”. — “Are you unaware that I am the God who presides over the Central Sacred Mountain, *Sung-shan* 嵩山, and that I hold in my hands the destiny of mortals, either to grant them long years, or cut short the span of their days?” — “I have never been born (2), replied the monk, how can you shorten the span of my

(1) Ancient China had 5 Sacred Mountains, *Wu-yoh* 五嶽. The *T'ai-shan* 泰山, in Shantung; *Hang-shan* 恒山, in Shansi; *Sung-shan* 嵩山, in Honan; *Hwa-shan* 華山, in Shensi; and *Heng-shan* 衡山, in Hunan.

(2) According to Buddhist Ontology, nothing really exists but the Universal, Impersonal Spirit, with which the whole world is identified. Man’s spirit, deluded into a temporary idea of separate, independent, personal existence, is an illusion of ignorance. He is identified with the great Impersonal Spirit, and will be ultimately merged into it. This is rank Pantheism, and denies the existence of any human soul or spirit. Monier Williams. Buddhism. p. 105-106.



元珪
禪師

Le dieu du mont Song chan salue Yuen-koei comme son maître, et reçoit ses instructions.
The God of the Sung mountain greets Yuan-kwei as his master and receives his teaching.

mortal life? My body is an absolute unreality. I am like yourself; you cannot destroy mere emptiness, else you would annihilate yourself; therefore, you can in nowise put me to death”.

The God of the Central Mountain fell down at his feet, and said to him: “I am a divine being, highly intelligent, but you surpass me in wisdom”. Hereupon, he declared himself his disciple, and received his teaching. *Yuen-kwei* 元珪 gave him the Five Buddhist prohibitions (1), and asked him if he felt ready to observe them.

“Can you abstain from all adultery?” — “I have never transgressed this law, said the god”. — “But not only from acts, but also from all lustful desires” — “Yes, I can”.

“Can you abstain from stealing?” — “Nonsense! I have all that my heart desires; why then would I indulge in theft?” — “The duty of dealing fairly with our neighbour, and never violating the rights of others, is comprised in this precept; can you observe it?” — “Yes, I can”.

“Do you promise not to kill?” (2) — “But I have power to kill every living being, and why cannot I use that right?” — “This precept enjoins to use it only in strict accord with justice; are you so disposed to observe it?” — “Yes, I am”.

“Do you promise not to speak falsely of others?” — “But my conduct has been ever upright”. — This precept requires more than the external reverence of truth; we must moreover in all our acts conform to the norm of heaven”. — “I shall so observe the precept”.

(1) The 5 Buddhist prohibitions for all classes, including laymen, are the following: — 1 Do not kill. 2 Do not steal. 3 Commit not adultery. 4 Do not speak falsely. 5 Abstain from strong drinks. All these have reference chiefly to our neighbour, and except the last, are taken from Brahmanism. Monier Williams, *Buddhism*. p. 126.

(2) This precept forbids the killing of animals, insects, and in general of all sentient beings. He who keeps the law will be born with all his members, have good health, a robust constitution, and enjoy long life. Hardy. *Manual of Buddhism*. p. 465.

“Do you promise to abstain from all strong and fermented drinks?” (1) — “I do so promise”.

These questions being ended, the monk exposed to him the doctrine of *Nirvana*, and some principles of lax morality, holding that for him who tends to *Nirvana*, certain sinful acts are not sins in him: thus that he may take a woman for wife, and still remain unmarried; a person may drink wine to losing one's reason, and still not be guilty of drunkenness. Such principles facilitate in an extraordinary degree the observation of these Buddhist prescriptions.

Yuen-kwei 元珪 complained of the scarcity of trees in the neighbourhood of his temple; hardly a tree at all could be found there. On the other hand, the hill to the North, *Peh-shan* 北山, was richly clothed with pines and cypress-trees, could he not transport some of them to the environs of the temple? — The god of the Central Mountain replied: “All your desires shall be accomplished, but to carry out the work, a storm with thunder and rain are needed, and during the upheaval, I shall do what you request”. *Yuen-kwei* 元珪 showed him out to the principal entrance of the temple, where his royal escort awaited him (2).

The following night a violent storm broke out, and the disciples of the monk trembled with terror. “Fear nothing, said *Yuen-kwei* 元珪; it is the God of the Central Mountain who sends it, and I am on the best of terms with him”. Next morning, the whole country surrounding the temple was covered with pines and cypress-trees. “After my death, said the monk to his disciples, do not speak of this prodigy, for I would be considered a most dangerous being”. He died A.D. 716 (3).

(1) It was Buddhism probably that first interdicted strong drink. Monier Williams. *Buddhism*. p. 126.

(2) Biographies of Gods, *Show-shen-ki* 搜神記. Vol. II. p. 45-47. — General History of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 14. Art. 5. p. 3.

(3) That is in the third year of the reign of *Hsüen-tsung* 宣宗, of the *T'ang* 唐 dynasty.

ARTICLE XXIX.

THE BUDDHIST MONK WU-WEI

WU-WEI SHEN-SHI 無畏禪師.

The Chinese name of this monk means “the Fearless, the Undaunted”, *Wu-wei* 無畏 (1). He was of Indian origin, and renounced a principedom to become a follower of Buddha. In his native country, he was highly esteemed both for his learning and his rare virtues, and prodigies attended his preaching of the Law. He and another companion, named *Kin-kang san-tsang* 金剛三藏 (2), entered China in the reign of *Hsüen-tsung* 玄宗 (A. D. 713-756), of the *T'ang* 唐 dynasty. The emperor held him in great esteem, and said: “you, who come from afar, where do you desire to take up your abode?”. — The Indian monk replied: “I wish to reside in the Monastery of Western Brightness” *Si-ming-sze* 西明寺.

The Abbot of this monastery, named *Hsüen* 宣, a Doctor of the Vinaya, *Lüh-shi* 律師 (3), was a strict observer of discipline. *Wu-wei* 無畏, on the contrary, indulged in meat diet, and enjoyed a good glass of wine (4); his speech and demeanour were also rather lax. When deep in his cups, he was tumultuous and upset all in

(1) *Wu-wei* 無畏, fearless, unappalled; a term applied to every Buddha. Williams. Dictionary of the Chinese Language.

(2) It is much to be regretted that we have not the Indian names of these 2 Buddhist monks. Thanks to Eitel's Sanscrit-Chinese Dictionary, we know that of the latter. It is *Vajramiti*. He was of royal descent, and together with *Amogha*, introduced into China the *Yogachara* or *Tantra* system. Eitel. Sanscrit-Chinese Dictionary. p. 159.

(3) *Lüh* 律, a statute, a law; used by Buddhists for discipline, ascetic rules, the *Vinaya*. *Shi* 師, a teacher, a master, hence an ascetic Buddhist Doctor, who followed the strict rules of the Brotherhood. Williams. Dictionary of the Chinese Language.

(4) The 5th prescription of Buddhism forbids the use of strong or fermented drinks. Monier Williams. Buddhism. p. 125.

his cell. On account of this, the pious Abbot held him in abhorrence, and once during the night, proceeded to his room with the intent of throwing him out of his bed, and administering him a sound thrashing. The "Fearless Monk", *Wu-wei* 無畏, said to him in a groggy tone: "you strict disciplinarian, do you want to kill the child of Buddha?". The Abbot recognized by these words that he was somewhat of an extraordinary personage, so he changed his mind, and placing himself under his direction, took him henceforth as teacher.

About that time, a large snake, over one hundred feet in length, was seen at *Lohyang* 洛陽 (1). The monster lay at the foot of a mountain, and inspired terror throughout the neighbourhood. "He is the forerunner of a great calamity, that will ruin the whole city, said the monk". Hereupon, he recited some prayer-formulas, when all of a sudden a powerful gust of wind landed the snake at his feet. There trembling and in submissive mood, he received the following reproof: "being a snake, you must not injure the people, but keep to your lair at the foot of the mountain. Return thereto, and molest no further the good folks". The snake was so impressed by these reproaches, that he fell dead on the spot.

A short time afterwards, the rebel General *Ngan Luh-shan* 安祿山 (2), seized *Lohyang* 洛陽, and destroyed all the monasteries and part of the city. This was the great danger foretold by the monk.

In the seventh month of the year 722, the emperor *Ming-hwang*

(1) *Lohyang* 洛陽. The principal Capital was at *Ch'ang-ngan* 長安, in Shensi; and the secondary or Eastern one at *Lohyang* 洛陽, in Honan.

(2) *Ngan Luh-shan* 安祿山. Died A.D. 757. Of Turkic descent, his original name was K'ang. His father dying early, his mother married a man named *Ngan* 安, and thus the boy took the name of his step-father. Li Lin-fu, the Prime Minister, brought him to the Capital. Victorious in several expeditions against the Kitans, he rebelled at last, and called himself the emperor *Hsiung-wu* 雄武. He was assassinated by his own son, who wished to secure the succession for himself. Giles. Chinese Biographical Dictionary. p. 4.



Le bonze ou-wei fait tomber la pluie.
The bonze Wu-wei procures rain.

朋皇, of the *T'ang* 唐 dynasty, ordered *Wu-wei* 無畏 to procure rain. The monk took a bowl, poured some water into it, and recited over it an incantation. Hereupon, a tadpole appeared on the surface of the water. *Wu-wei* 無畏 continued his magic formula, and behold! a white vapour rose up from the bowl, and the water appeared as boiling. "Return in all haste, said the monk, to the Imperial Envoy, for rain will fall without delay". Scarcely had he left than thunder and lightning filled the air, and rain fell so abundantly that he was drenched to the skin. The rainfall continued throughout the whole day.

The emperor despatched a second messenger, begging him to stop the rain. *Wu-wei* 無畏 took up some clay, moulded five little figures of ugly hags, and muttered over them his incantations in the Hindu language. The rain ceased forthwith.

One day, passing through *Lungho* 龍河 (1), he perceived on the surface of the water a large snake, bearing on its back a manual of prayers. The monk, fearing it would be lost or deteriorated by the water, cast himself into the stream, in order to recover it. The Dragon-king, *Lung-wang* 龍王 (2), came to his rescue, and invited him to his palace. He abode there three days and three nights. When he returned from the watery element, the manual of prayers was found quite intact.

Some time afterwards, addressing his companion *Kin-kang san-tsang* 金剛三藏, he said to him: "I am leaving the first. So saying, he expired peaceably (3).

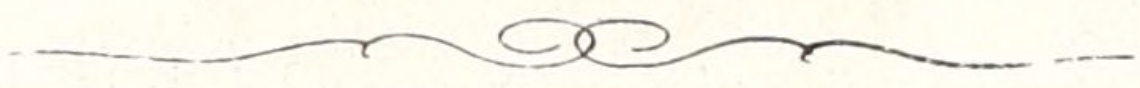
(1) *Lung* 龍, a dragon; by Buddhists used for "*Nagas*", or snake-gods. *Ho* 河, a river. Hence the "Dragon or snake River". Williams. Dictionary of the Chinese Language.

(2) Dragon-king, *Lung-wang* 龍王. See on these fabulous beings, borrowed by Buddhism from Hindu mythology. Chinese Superstitions. Vol. VII. p. 409-421.

(3) Biographies of Gods, *Show-shen-ki* 搜神記. Vol. II. p. 51, 52. — Mirror of Gods and Immortals, *Shen-sien t'ung-kien* 神仙通鑑. Book 14. Art. 7. p. 2 and 3.

The annexed Illustration represents him procuring rain at the request of the emperor. His features exhibit little of his Indian origin (1).

(1) See Illustration n° 107, and compare it with that of Bodhidharma n° 95; and of Nagarjuna, n° 93; both hailing likewise from India.

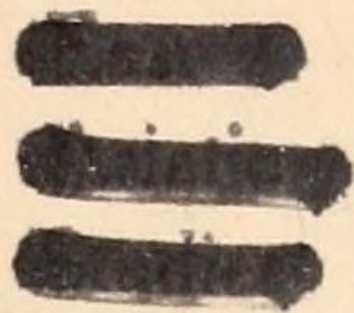




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